

My dear friends:

What wonderful friends you all are to me! In order to make out a list of those to whom this letter should be sent I have been going over the correspondence which has come to me this past year with such beautiful messages of comfort and faith—messages as different as the individuals who sent them—and each with a word to meet some need of a heart stunned by the experiences of the past few years and the shock of Herbert's going from me. Not one of you but knows the meaning and the precious lessons, as well as the heartache, of loss. What you said meant more to me upon this re-reading than at the first. I want to thank you all and tell you, as so many have asked, what I have been doing, where and how I am, what I will be doing, and all about the girls and the grandchildren.

I have been so fortunate as to meet some of the men who came to help in our escape from Los Banos, and as I learned from them of their fears and carefully planned movements on that twenty-third day of February I have had a new appreciation of what happened, and gratitude to them and to our Father for what was done. One of the men who was there is in our grocery store and whenever I go in we gravitate together for a chat about it.

Most of you know that I spent about six weeks after reaching home in the Marine Hospital in San Francisco in a bed next to Mrs. Crothers, a friend of many years in Korea. From there I went to my brother's home in Canoga Park at the Northwest corner of Los Angeles. Huldah, our youngest, sat on the steps waiting for me when I arrived, having just come in by plane from Costa Rica where she is working in a Mission Hospital. Lewis and Helen were close at hand and I was thoroughly loved and spoiled for the next six weeks as, indeed, I have been ever since. Dr. Omer Gillett, an older brother, came from Colorado for two weeks' visit with us. Those were precious days, every minute of which we valued.

When Huldah and I reached New York we found that Susy, Victor and their two little girls, Dorothy Jo and Phyllis, were already in Germantown and we hastened down there to see them. It troubles me to remember how many of you dear people we had to pass on the way. I know you forgive me, which is a comfort, as I could not do without you. You need never know, most of you, how utterly undone physically and mentally one can be by a bit of beri-beri. I could not see and talk with people for quite awhile, except those nearest me, who let me be as quiet as I wished. I am thankful to say I am mostly over that.

In Germantown we stayed in the home of Dr. and Mrs. Erdman, former neighbors in Korea, who made their home ours for the time we wished to be there and who still hold a door wide open to us, bless them. Mary came up to see us as soon as she knew we were there, bringing her two babies, Herbert and Susan, and the four little cousins had a grand time getting acquainted. As time for Huldah's return to Costa Rica approached we followed Mary to Aberdeen and took up housekeeping in a four-room cottage near Mary's equally small but much fuller home. As these houses were built in the Sandhills we had one grand, big sand pile for the children to run loose in and a lake near by supplied swimming and boating and lots of fun.

The girls are all fine and happy in their chosen ways of life. Huldah will be happier when she has her own M. D., to care for, but is, in the meantime, busy in her work in San Jose where she often sees Dayton Roberts and his family.

Our stay in Aberdeen is nearly over and Sue and I will be returning to 418 W. Stafford St., Philadelphia 44. After Vic finishes his year's work in Biblical Seminary in New York, the Macys will flee to the far West to see the other grandparents and friends along the way, if they can get a car to do it in. I will be lost without them. Sue has taken such marvelous care of me and the babies are such dears! Doubtless they will sail back to Africa sometime in the fall and I will know how my mother used to feel when our furlough ended.

How much more when the Harrisons start for Foochow, China. Bob has been asked to take a Treasurer's job out there and they will spend some months in Auburndale, Mass., preparing for that work and being initiated into the mysteries of the Chinese language. Mary is, of course, already wondering what use she can make of her music out there. She does a lot of singing. Her mother thinks her voice is special, as do a number of other folk. Her hands will be full with the care and teaching of her very lively young family of three sons and a daughter as well as the study of the language she must use. I will probably be with them for the winter, but want to spend some time near Margaret, and visit Herbert's brothers in Missouri, and my own brother in Colorado before going to Boston.

Under the loving ministrations of my dear daughters I have put on pounds and pounds and fit all my old clothes. The nice new ones I bought I had to hand down to one of them. My head continues to function badly, is easily tired and confused, and some of the old pains and distresses persist. The questions, what, where and when, still perplex me but I am confident that His promise to open up the way before me still holds and when the time comes He will show me what to do.

The composite picture at the top of this letter shows us as we were at New Year's time, except Huldah's which was sent from Costa Rica about a year ago. I am sorry it is so poorly done. It gives an idea of what we look like. I put mine in at the girls' insistence and because I want those of you who saw me at ninety pounds to replace that idea with the added effect of seventy pounds more. As for the family we are recovered at last from the measles, flu, and colds that made the winter hard on the children and their mothers. The big boys are much excited about the trip to China, Julian having his plans all made to do some hunting for big game in Foochow with a B. B. gun.

Please accept this in lieu of the individual letters that I have not succeeded in writing. It goes with most cordial and loving greetings to you all and to any inquiring friends. The girls also send their most cordial greetings.

SUSAN GILLET BLAIR

REPORT ON KEISUNG BOYS' ACADEMY, TAIKU, KOREA
BY SIN TAISIK, PRINCIPAL, APRIL 27, 1946

I. Present Condition

First Grade: 4 classes. Second, Third and Fourth Grades: 2 classes each. Each class contains nearly 70 boys. Teachers: 20. Clerks and miscellaneous workers: 6. Main Staff: Directors: Kim Jaimyung, (김재명), Chung Taisung (정태성), Chung Jaisoon (정재순), Chairman of the Presbytery, and Sin Taisik (신태식) present Principal. Principal: Sin Taisik, since the surrender of Japan and the flight of Kim Syuk-yung (김석영), the former principal, on Aug. 17, 1945. Main Teachers: Kim Bongjo (김봉조 - 장로), Kwak Wunsoon (곽운순 - 교무), Pak Yungjong (박영중 - 서무), Woo Ik-hyun (우익현 - 장로).

II. Next Fall (Sept. 1946)

First and Second Grade: 4 classes each. Third, Fourth and Fifth Grade: 2 classes each. About 6 teachers more will be coming in. The coming fall the entire education system will be changed. September will be the beginning of school year. The middle school course will be 6 years - 3 years in primary division (초등부), and another 3 years in secondary division (중등부). For this new secondary division enlargement of the foundation (재단) and equipment is necessary. This is the most urgent and difficult problem of the present situation of the school. And under the present economic condition it is not within our power to solve the problem. Since this is the mission school (founded by North Presbyterian Missionaries of the U.S.A., 1906), we hope that urgent help will come from the original founder, the Board of Foreign Missions of the Presbyterian Church of the U.S.A. We need, at once, a guarantee that enough money to maintain the enlarged school will be sent in the near future, so that the Government may permit us to open the new secondary division next September. This permission must be secured before June, for the entrance examination will take place the beginning of July. The school is very anxious for this matter.

Besides this fundamental problem the school has some other difficulties which also need an urgent solution. Those are: 1. Shortage of money in monthly expenditure (Income: about 45,000 yen per month--the tuition of 50 yen a month for each boy being the main income. Expenditure: about 65000 yen a month), 2. Shortage of class-room, 3. Need of auditorium, 4. Shortage of athletic equipment (especially balls) and musical instruments (especially for band), which are particularly useful and effective in these days to lead the young boys to some wholesome direction and not to indulge in radical thoughts, which are wide-spreading now. 5. Shortage of materials used every day, such as desk, black-board, paper, note-book and pencil. 6. Shortage of teachers - to get and keep good and qualified teachers, special consideration for their economic life is necessary.

III. In full capacity the three grades of the primary division will be four classes each (12 classes), and the three grades of the secondary division will be two classes each (6 classes). Then the number of teachers must be about 35. In September 1947 the school will be in full swing. Until that time more than eight class-rooms must be prepared, and also an auditorium which may contain about 1500 boys.

We omit here to tell our tearful past, because it is too long and too sad a story. Therefore we are concerned here mainly with the future of the school. To make the school first-class and standard in the educational field of our new-born country is our hope and resolution. May God's mercy be on us!

Sin Taisik
Principal of
Keisung Boys' Academy
Taegu, Korea

A MEETING WITH KOREAN EDUCATORS

by

Rev. Harry A. Rhodes, D. D.

May 3, 1946

On April 11, 1946 a group of Korean educators arrived in Washington, D.C., as guests of the United States government which is trying by this visit to aid the Korean people in establishing a free educational system. A part of the plan is to initiate an exchange of students and instructors between this country and Korea.

During the first week of May this group of six visited New York for a few days and on the afternoon of May 3rd they were invited to the Assombly Room of the Presbyterian Board of Foreign Missions to meet an inter-donominational group of missionaries and Board secretaries, and to have tea together.

In addition to graduation from schools in Korea, Japan and China, all six had been graduated from colleges and universities in this country. In all they had attended 25 different schools and colleges on both sides of the Pacific and has received 12 degrees in this country including B.S., M.A. and Ch.E. from Columbia University; M.A. and Ph.D. from the University of Michigan; M.D. from Emory University and Ph.D. from the University of So. California. Five of the six had attended Missions schools in Korea and all six are Christians.

They were selected, of course, because of their educational qualifications. This is indicated by the work they have done and by the positions to which ^{they} have been appointed in Korea by the United States government. Their names and various fields in education are as follows: (According to Oriental custom the surname is given first).

Chang Lee Wook was principal of a Boys' Academy in Syenchun in the north of Korea, and has been appointed as Head of the Seoul Normal Colloge.

Kim Hoon Lincoln, who has traveled around the world, is to be the Administrative Officer of the Bureau of Agriculture and Commerce in Korea.

Miss Koh Whang Kyung, teacher of Economics and Sociology in Ewha College for Women in Seoul, Principal of the Kyunggi Girls School in Seoul.

Koo Byron R. S., who for some years was Dean of the Severance Union Medical Colloge in Seoul and Professor of Pediatrics, is to be Head of Medical Education of South Korea.

Lah Ki Ho, who has served under the U. S. Military Command as Chemical Engineer, is to be Executive Secretary of the Technical Supervisory Board of the Bureau of Mining and Industry.

Moon Chang Wook, who has been Professor of History and English in the Methodist Theological Seminary in Seoul, has been appointed Civilian Secretary of Foreign Affairs under the U. S. Army Military Government.

Dr. Koo is the oldest of the group. He was on the Staff of the Severance Union Medical College and Hospital for more than twenty years, from which institution an estimated 600 Korean physioians have graduated (complete statistics not available) and 300 Korean nurses from the Nurses' Training School. Dr. Koo is one of the outstanding and consecrated leaders of the Korean Methodist Church.

Dr. Koh is the youngest of the group and in some respects the most highly trained. She has an LL.B. in law from Doshisha University in Japan; she received her M.A. and Ph.D. degrees from the University of Michigan. She belongs to a remarkable family. Her grandfather Koh was one of the first Korean elders in the Fusan Church in South Korea. Her father, M. H. Koh, M.D., as a boy received his first lessons in English from the wife of a medical missionary in Fusan; became a fine surgeon who has taken post-graduate courses in medicine in this country; and is an elder in the church. This daughter took for herself the English name "Evelyn" while her sister who is a graduate of Georgia Wesleyan College in music, is known by the name "Gladys".

These two girls, contrary to Korean custom, are not married. They are full-time Christian workers in music, education and social service. They organized social welfare work in one of the most populous suburban districts of Seoul. With the help of Korean and American friends they have financed the project. An interesting interview with Miss Evelyn Koh appeared in the New York Times of May 6 under the title, "Freedom is Sought for Korean Women". Miss Koh is now in Grand Rapids, Michigan where she will address the National Association of Presbyterian Women of the Presbyterian Church, U.S.A.

It was to be expected that these six Korean educators in meeting a group of missionaries and Board secretaries on May 3 in New York would not be free to speak on political conditions in Korea, since they are in this country as guests of the U. S. government. They did, however, tell us something about the condition of the Christian Church in Korea. For the most part their reports were encouraging. They doubted however, that the Union Korean Church which was organized under Japanese pressure, will continue to function. There is a division also over certain Korean Church leaders who were forced to yield to Japanese demands in the matter of obeisance at the Shinto shrines. Incidentally, the main Shinto shrine in Korea known as the Meiji Shrine, located on South Mountain inside the city of Seoul and costing 2,000,000 Yen to build, has been torn down; on the site this year an Easter sunrise service was held.

One unforgettable impression that these six educators made on the missionaries and Board secretaries present was the deep appreciation, amounting to affection, of the Koreans, for the missionaries; of the lasting good results of missionary work in Korea; and of the Koreans' desire that all the missionaries might be returned to Korea soon to help reorganize the Christian movement in this new day of Korea's freedom, at least in the south.

The political situation in Korea is impossible with the country divided at the 38th parallel. As yet under Russian occupation in the north, where two-thirds of the Christians live, there is no freedom; and Koreans report conditions there worse than they were under the Japanese. In the south, however, where two-thirds of the population of Korea is to be found, there is hope for better things. The bringing of these Korean educators to this country is only one item. Preceding them ten Korean physicians came who are now studying at Harvard and John Hopkins Universities and at the University of Michigan. It is hoped that the return of the missionaries to Korea will be accelerated by the State Department. No other group of friends of the Korean people can be of more help to them at this time. Already many Christian leaders are officials in the Korean government which is being formed under the U.S. Military Occupation and which the Koreans desire to be continued as long as the Russians are in the north.

Again as after the Russo-Japanese war in 1905, Korea suffers from a bad decision made by the "big" powers; this time it is from the decision made at Yalta or at Potsdam, which postpones fulfillment of the promise made at Cairo. Had the American occupation extended throughout Korea, the period of "trusteeship" could have been shortened, Korea would have been able to form her own government, and the successful "Philippine experiment" would have been repeated. Meanwhile, Korea must wait for the realization of the freedom she thought she was obtaining; and while waiting there will be the doubt whether

or not Russia will evacuate north Korea, into which as yet no missionaries are allowed to enter. The equipment of some churches, both Catholic and Protestant, in north Korea has been destroyed by the Russians and Korean Communists. Pastors and other church officers have been imprisoned.

However, the right will finally win. The strong Christian church in north Korea will survive the storm. The evangelization of the Korean people, though temporarily interrupted, will finally be consummated. Not even Russia will be allowed to thwart God's purposes in the end. We believe the Christian forces in this and other lands will not be discouraged. Prayer and work under the power of the Holy Spirit will bring complete freedom to the Korean people and the Korean Church. The six ^{Korean} Christian educators whom we met are only a few of a large number of capable Korean leaders who are prepared to lead in the re-establishment of their country to take her place among the free nations of the world.

Princeton, N. J.
May 10, 1946

Harry A. Rhodes

LETTER FROM REV. WILLIAM C. KERR

Tekyo, Japan
May 6, 1946

Dear Dr. Hooper:-

Your letter of April 26 reached me today. I realize now that I put your trip to the Philippines too early, and that you are still in New York. When you do get out to the Islands I hope that you will certainly extend the trip up north to both Korea and Japan. It will not be a bit too early for a visit from a Board secretary. As I said before, I think there are enough precedents now so that you should have no trouble getting the needed permission.

It has been a great satisfaction to have Drs. Bett and Mayer here. They have taken hold of matters vigorously, and they have had cooperation from every quarter. The two of them, Dr. Iglehart, Mr. Durgin and myself, get together for dinner and an evening conference about once every five days.

They have been assigned to an excellent billet, the residence of Prince Shimazu. They have traveling facilities at their disposal. They have access to all the General Headquarters offices. They have been contacting church leaders in all parts of the city, and already have quite a comprehensive picture of conditions.

Some of the problems to which they are giving priority are: the matter of picking out missionary houses in various parts of the country that will certainly be needed for returning missionaries--this in view of the fact that available houses are being chosen rapidly for use by the occupation forces; the matter of reconstruction of buildings, with the possibility of getting some quonset huts for this purpose; making a list of teachers who will be welcomed back to the schools; and the problem of getting feed for the operational missionaries who will be coming out shortly. Now that they are here it will be comparatively simple to get approval for the next set of missionaries sent back to Washington, just as Rev. Ralph S. Watts' radiogram from Seoul furnished the guarantee for the Korea group.

It is interesting to know that the Japan Committee is making up a new list of thirty names of people to come next. We have been going over the names of people who are likely to be able and who will want to come back to Japan, and we have been rather appalled by the scarcity of material. So many have passed the age limit, and others are tied up in work from which it may be difficult for them to break away, that the total looks far too small for the posts that will need filling. Especially will that be true if the countryside is going to be opened up to resident missionaries--and that is a suggestion that has been made with some force. We had better look ahead to the time when new people will be allowed to come out. That may not be very far in the future. With all the "new" civilians who are coming out for government work, it ought not to be unreasonable to ask in the not distant future for permission for the sending of people who have never been out here before. However, they should at least have the qualification of some knowledge of the language, and so I have been wondering whether it would not be a good idea to begin to put a group of candidates through such a course as was given in a good many of the government departments during the war.

(May 6, 1946)

2.

I shall bring this matter up at the next meeting of our little group, and get the opinions of the other men. In former years I should never have advocated the study of the language before reaching the country concerned. But having seen the sort of work accomplished under the pressure of the war, I am quite ready to advocate the same sort of thing for missionary preparation.

I think you need not worry about the Japanese friends thinking that the Boards have been hesitating to send people out here. They realize that the people who are coming out are practically all army personnel, and that nothing else can be expected for a while.

The two men who have already arrived got a very liberal baggage allowance. They could bring 350 lbs., and then an additional 500lbs. at the rate of 5 cents per pound. As a matter of fact, they were not billed for the extra that they brought. Whether this rate will hold for the next group is still to be seen.

A few days ago the occupant of the Lake house in Sapporo, Dr. Horiutt of the Imperial University there, brought word to us that that house was being inspected with a view to its possibly being taken over for an army billet. He was distressed both for his own sake and for the sake of the Mission. I think the chances are that, when it is realized it is a Mission house, it will not be so taken. But this incident shows how important it is to designate houses for residence by missionaries who are definitely to return in the near future. Where there is no such immediate prospect, it might be a dog-in-the-manger attitude to try to block its use as an army billet.

And that reminds me to express gratitude that my disposal of the house in Seoul was approved. The group living in the house is very happy over the arrangement, and they are taking pride in making it just as homelike as possible.

It is gratifying to know that the green light has been given to the Korea group also. In the case of Rev. Paul E. Haines, his name was garbled when the permission went through, and so he has had to be handled separately and his permission has been delayed somewhat.

Mr. R. A. Egen Hossol writes that both he and his wife are coming out as war department employees in the capacity of interpreter-translators. Their assignment will be made after they arrive.

Thank you for your kind comments on the letters that I have written. I am interested to know that another pamphlet is to be printed. The wide use of the letters has really astonished me. I am sorry not to have been writing more frequently. With the writing of my report on the Korean Survey my powers of composition have been taxed a little too much. I shall try, however, to write another letter within two or three days.

Very sincerely,

William C. Kerr

By the way, only 6 cents postage is necessary for letters sent out here, up to a half ounce, that is.

Address: CI and E Section, GHQ SCAP, APO 500, Advance Echelon
c/o Postmaster, San Francisco, California

THE BOARD OF FOREIGN MISSIONS
OF THE PRESBYTERIAN CHURCH IN THE
UNITED STATES OF AMERICA

156 FIFTH AVENUE
NEW YORK 10. N. Y.

May 8, 1946

To the Korea Missionaries

Dear Friends,

The Korea situation changes so rapidly that we think we should revive the practice of sending you bulletins which was adopted during the war years. This bulletin will deal with the new developments regarding the return of missionaries to the field.

First of all, as most of you already know, Dr. Archibald G. Fletcher sailed on Friday, April 26, on a small freighter, the "Bowline Reefer." Dr. Fletcher says he is the only passenger and that it would take him thirty days to make the trip. We understand that Dr. Fletcher was not able to take the large amount of freight which he had hoped to get on the boat; he took only the amount allowed as baggage.

There are complications in regard to the whole matter of sending supplies to Korea, especially so-called relief supplies. There is something in regard to giving aid and comfort to the enemy in our present relationships with Korea. Evidently Korea has not yet been entirely divorced from Japan as an entity in military matters. The Church Committee for Relief in Asia is still working upon this rather difficult problem and there is to be another meeting of the group on Saturday of this week to try to arrive at some solution of the problem.

Some time ago Rev. Rowland M. Cross of the Korea Committee of the Foreign Missions Conference sent to Rev. Ralph S. Watts, for clearance with the Allied Military Government in Korea, the names of the remaining ones of the original ten who were scheduled to go to Korea. Mr. Watts was able to get clearance for these and they are now in the process of going forward. Rev. Roscoe C. Coen is on the West Coast ready to sail and hopes to get a boat within a few days.

Later a larger list was made up including some thirty names of men and women representing the various boards. This list was cabled to Rev. Bliss W. Billings and he was asked, in cooperation with others already there, to try to get this whole list cleared through the Seoul office, as well as the Tokyo office, and then report back to Washington. We were able to get all of our Group A missionaries into this original list as sent out. This included:

Rev. Edward Adams
Dr. William N. Blair
Rev. Harold H. Henderson
Rev. Harold Voolkol
Rev. Clarence S. Hoffman
Dr. Harry A. Rhodes
Mrs. Frederick S. Miller
Dr. Henry W. Lampe
Miss Olga Johnson

However, Mr. Cross has received a cable from Mr. Billings stating that only the men could be cleared for travel to Korea at this time. Mr. Cooss then cabled to Mr. Billings to go ahead with the clearance of the men listed. This would, of course, eliminate our women representatives, Mrs. Miller and Miss Johnson. There has been no report as yet from Mr. Billings, and we understand Washington has not yet stated that they have received a request for these persons to go out.

In the meantime we have sent letters to all those listed above asking them to apply for passports. Evidently none will be considered for the women who were listed, but the men are going ahead with their applications and will get everything in order so that if, and when, the clearance is had, they can proceed rather rapidly.

The situation in Korea is not clearing too easily. In today's New York Times there is an article headed, "Korea Conference Facing Breakdown," with the following comments:

"According to competent observers, the issues threatening the existence of the commission may be simplified as follows:

"The Americans desire to consult all Korean democratic political leaders, while the Russians wish to exclude, on one pretext or another, all but the Communists and other satellite Leftists."

The last paragraph in the article gives another angle to the situation:

"There is speculation tonight in the Capital as to what effect the news of the commission crisis may have on the Koreans. It is believed that it may transmit itself into action, in which the opposing political factions may attack each other with things other than words."

Obviously such possibilities as these may be what is back of some of the hesitancy of our military officials. On the other hand, we understand that they are sending out their own personnel and that women are being listed and booked for travel.

We shall attempt to keep in touch with the situation and when anything comes through in the way of clearance, we will try to report it.

With kindest regards, I am

Yours sincerely,

J. L. Hooper

New York City
May 14, 1946

Dear Korea Missionaries

From every hand come reports of the confused state of the leadership of the Church in Korea. This is not surprising considering the terrible ordeal which the Christians have been called on to endure during the past ten or more years. Along with these reports have come repeated statements that the Church and the leadership both are eagerly waiting for the return of the missionaries to help them.

It is rather obvious that the missionary personnel will not all be able to return as a group. It is also obvious that, although economic, educational and other help will come from other sources, the Church will be dependent almost solely for spiritual help, humanly speaking, from the missionaries. Since not all can go now, the ideal arrangement would be for all Korea missionaries to get together for a conference to work out a tentative program to serve as a guide to the first missionaries who return. As that is not feasible, the next best plan seems to be for a small group to plan something, and send it out for others to study and comment upon. The "program" and the reactions will then be taken out by the first returning missionaries and will serve as a guide to them and the Koreans in their deliberations. Thus those who do not get out until later will at least have a chance to make some contribution to the Korean Church right from the start.

The accompanying program, while largely written by one person has been modified by the suggestion of others. It should not be taken as having the one-hundred-percent approval of all the signatories in all details, but in the main it does have their approval. We consider that the general scheme is sound and should be the basis of planning. The time schedule, the degree of cooperation from various groups and other details will undoubtedly have to undergo modification. Furthermore, this program should be considered as the initial step only. To take up the question of a three, five or ten year program in the present confused state of the Korean Church could lead to more confusion. It is the thought here that such planning would come after the accompanying program was well under way.

Please send your comments regarding the enclosed program either to Mrs. Anna Chaffin, 7 Gramercy Park West, New York City 3, or to Mr. John F. Genso, Board of Foreign Missions of the Presbyterian Church, U.S.A., 156 Fifth Ave., New York City 10.

Presented by:-

Rev. and Mrs. Edward Adams
Miss Marion Conrow
Mrs. A. G. Fletcher
Rev. and Mrs. Kris Jensen
Mrs. F. S. Miller
Dr. and Mrs. Harry A. Rhodes
Rev. E. P. Yun

Mrs. Anna Chaffin
Rev. and Mrs. Archibald Campbell
Mr. and Mrs. John F. Genso
Rev. John Starr Kim
Dr. and Mrs. John Z. Moore
Rev. and Mrs. Francis Kinsler
Mrs. and Mrs. L. H. Snyder

SUGGESTED POSSIBLE PROGRAM

FOR REHABILITATING THE SPIRITUAL LIFE OF THE KOREAN CHURCH

INTRODUCTION

The following suggestions, largely written by one person, and checked over and revised by a small group of Korean Pastors and Korea missionaries in or near New York, are being sent out as extensively as possible to all Korea missionaries in the United States and Canada. The replies from the missionaries are to be appended to this program and will constitute "in toto" the material on which the first returning missionaries and the Korean leaders will work to gauge the mind of the missionary body. This material is in no way to be considered as mandatory or formal or final. Obviously the missionaries lack an intimate knowledge of Korean conditions today and can only speak in broad terms derived from past experience and from such insights into the "laws of the Spirit" as may have been granted them. The local leaders must supply what the missionaries lack and alter any or all suggestions to achieve the desired goal of a revitalized Body of Christ in Korea. One of the purposes of collecting and sending out this material is to give those missionaries who may be delayed in getting out soon a chance to make some contribution of ideas from the beginning.

THE PROGRAM

1. Moratorium on Criticism and Controversy

We suggest that we call on all Christians, missionary and Korean, all those who love the Lord and seek the welfare of His Body, the Church, irrespective of denominational or group affiliation, to put a moratorium on all controversial subjects for a period of six months. While a permanent moratorium should be placed on much criticism, it is recognized that there is a time and place for certain types of criticism and exchange of differing views. However, for this period it is suggested that as far as possible even those be held in abeyance. Questions of collaboration or non-collaboration, questions that pertain to whether we shall have a unified church or not, questions that stir up argument or controversy or differences of opinion, questions that focus our attention on another's weaknesses be definitely set aside during this period. While no rules can be set and there may come up some justifiable exceptions, let us present a strong appeal for creating a suitable atmosphere for a work of the Holy Spirit.

We suggest, therefore, that during this period long term planning should be cut to a minimum, until the spiritual basis for planning be set. Therefore, from the constructive standpoint, this period will be definitely set aside as a period for waiting upon God, a period for heart searching for things that may be hindering God's blessing, a period of calling upon God for His plan for the Christian community and for Korea as a nation.

2. Retreat for A Few Leaders

We suggest that early in September a retreat be planned for about thirty to fifty chosen leaders from all over Korea representative of groups as well as of geographic areas. "Picking" should be done as democratically as possible, giving to areas or groups a chance to make their own selections. However, the choosing bodies should be urged to make their representatives' primary qualifications their potential usefulness in a revival movement, rather than their administrative or executive qualifications. It might be well to invite wives that they may be able to make the spiritual pilgrimage together with their husbands. It is suggested that missionaries also be chosen with similar qualifications and by similar methods, but

that even though more may have returned than seems likely at the present time, they should not exceed a ratio of one to four or five of the Korean brethren. Considerable adjustments may have to be made in this procedure in the case of leaders finding it possible to come down from the northern half of Korea.

A central planning committee will no doubt be necessary, but it is suggested that no matter how that committee may be constituted, the planning be kept to a minimum, that as quickly as possible the delegates be organized to run their own affairs. We suggest further that no special leaders or speakers be chosen for the retreat except perhaps for the first session, but that this function should be distributed among the delegates, and that the emphasis be less on "speeches" and more on inspiration, meditation, study of God's Word, discussion and prayer. It is our thought that while great liberty be given the group in planning their own meetings, it be suggested that they plan for three stages; (1) a few days of personal heartsearching and preparation to be used as channels of blessing by God; (2) a few days of seeking an analysis of the spiritual condition of the Church leadership, and of the Church itself; (3) the last few days devoted to planning the remedy, the immediate future program for the spiritual rehabilitation of the rest of the Church leaders and of the Church at large. "The immediate future program" just mentioned should be interpreted to mean the Spiritual Rehabilitation Program suggested for these six months. We further suggest that no time limit be set in advance for the duration of this retreat; that though the program be aggressive and progressive, it be conducted with leisure enough so that if differences arise they will be thoroughly aired and prayed over until there is great unanimity of head and heart.

3. Retreat for All Leaders

We suggest that teams or "missions" be picked from the first retreat, that not all be chosen, but about one third of those present, those who during the retreat have given greatest evidence of their qualifications, these to be "commissioned" while the remainder pledge themselves to support them by prayer and in every other way possible. We suggest that in general the months of October and November be set aside for these teams to go out and conduct similar retreats in the cities and provinces for the rest of the Church leadership. The location and number of such gatherings should be regulated for the convenience of those assembling and so as to ensure that the size of the group will not be too large for informal discussion and fellowship. At the end of these retreats, teams should also be chosen to go out to the Churches.

4. Evangelistic Campaign in the Churches

We suggest that in the winter months, December, January and February when farming is slack, an effort be made to hold special meetings in every Church and meeting place where Christians can be assembled. Because of the long period during the war when such meetings could not be held, we suggest that two weeks be set as the standard instead of the usual one week. Perhaps the first week of this would be devoted to the rehabilitation and rededication of the Christians and the second to evangelistic services for the non-Christians.

5. Financial Support

We suggest that all missionaries cooperate in seeing that sufficient funds are available. While recognizing the general principle that "one gets out what one puts in", and while seeking the cooperation of all Church leaders to guard this principle in securing support from the National Church, there will be considerable expense, especially at the beginning, which will have to be underwritten from outside sources.

6. Appeal to a United Effort

That, in so far as possible, all groups and all denominations be invited to make this a united program, no matter what ultimate organizational forms may be taken. As unity of heart in Christ is so much more important than unity of organization, may we not make this a testimony before all Korea and all the world of the essential oneness of the followers and lovers of Jesus Christ?

LETTER FROM REV. WILLIAM C. KERR

Tokyo, Japan
May 9, 1946

Dear Dr. Hooper:-

Spring is at its best in Tokyo. I am located on the fourth floor of a building that looks right across the moat and the wooded plaza to the grounds of the Palace. It is hard to believe that there are still square miles of the city which tell a different tale. Yet I do not have to go far to find the ruins. In fact, the building right next door was completely gutted, and not a move has been made to restore it to usefulness. Progress has been made, however, Frame structures to tide people over for awhile are springing up. The little patches of wheat and barley planted between piles of rubble have headed into grain and is going to help a little with the food problem which gets over more acute. Growing vegetables and flowers, too, tell us there is still a power that works for the restoration of all things.

Mrs. Tamaki Uemura is well on her way to you now. May she get there in time for the conference. One vexatious delay followed another, but she finally did get off on her mission of good-will in Christ.

Dr. Kagawa just now is in an evangelistic campaign. For three days he has been speaking at the Fujimi Cho church.

And speaking of the Fujimi Cho Church, Mr. Katayama, who apparently is going to be the next Premier, is a member of that church, and at the communion service last Sunday the pastor paused to speak of the privilege and the responsibility that fact lays upon the Christian forces of Japan. There has been talk, not very well grounded, that there is some prospect of the Emperor becoming Christian. However that may be, think of what it may mean for the executive head of the nation to be a Christian at a time like this.

Before I went over to Korea the editor of a magazine in the city asked me to write an article on "suicide", that being one of the matters on which Japan should have a new heart. That article has since gone out to four other magazines, I am told. Recently the editor called for another, this time on the "Religious Life of Abraham Lincoln". That also is taken as a timely topic for the new Japan. How glad I was that I had come from the New York Avenue Presbyterian Church in Washington, where there are still the Lincoln pew and the Lincoln chapel, and where each year I was there I heard some authority speak on the life of that great American. Incidentally, getting one's name into a magazine is a good way to locate friends. Several, including my former secretary who had come from Seoul to Tokyo, but whose whereabouts I did not know, happened to peruse one of those magazines, realized that it must be the person they had known, and wrote in to find where they could get in touch with me.

We know this man - I wrote an article on it for the father for Korea Museum Field.

Last Sunday afternoon Tasuku Saito took me out to the western part of the city to meet his mother. You should know all the Saito family has meant in the life of the Kerr family in Seoul to be able to picture what that meeting meant. The father was called to Korea from Formosa, where he had been a government official, to undertake the tremendous task of putting trees back on Korea's denuded hills, and he initiated the program which meant so much to that country but which, I am sorry to say, has had a serious setback because of the demands of war and because of Korea's desperate need of fuel since that time. At the same time, Mr. Saito was one of the most stalwart of all Japanese Christians who set feet on that soil.

When we began our work in Seoul for the Japanese residents of Korea, he and his lovely family took us under their wings and gave us such a start as we had not dreamed of having. Incidentally, he helped us choose the spot where we were to build

our home, and with his own hand he planted hundreds of trees on the place, trees which still stand there and, much higher now, stand as monument to his friendly interest.

He died, but Mrs. Saito and the married sons and their families kept up that rich acquaintanceship. War parted us, and at the end of the war that family went through dangers and hardships before they got away from Korea, and were able to bring with them nothing except what they could carry in their hands. One of the sons had been with the armed forces on Qualpart Island. He said that if the war had lasted another week, he and those with him would have been faced with starvation, so low had fallen their supplies. Returned to the mainland, he and his wife and some others engaged a boat to carry them across the Straits to Japan, only to find, after they were well out in the water, that it had been a castaway on some beach and had put out to sea after some very hasty and quite insufficient repairs. A navy craft saved them, as they were bobbing about in sinking condition in waters still filled with mines which they could plainly see, and they did finally arrive at their destination. Now they have found a home within a stone's throw of the front gate of the Women's Christian College. And that is where I was taken to meet the mother.

Her eyes swam with tears, and mine did too. Who can interpret all the emotions that well up with tears of that sort? The past years flashed through our minds again, and then thankfulness that after the cataclysm there could be such a meeting as this again.

Immediately they took me into their living room, and turned that occasion into a service of worship. A program had been written out, for just the six of us who were there, - hymn, Scripture, prayer, address of welcome and reply on my part, - just as though it were a church full of people. I told them how I was torn between Tokyo and Seoul, between Japan and Korea, in either of which places Grace and myself could find opportunities for service during the years which remain before us. Mrs. Saito cried out, "Weren't you working for the Japanese in Korea? Haven't those Japanese come back here now? Where else should you be? If you do not decide for Japan, we shall get all the former members of the Seoul church together and have a demonstration in your office." She said it with a smile, but what a real invitation and welcome.

Tasuku told of how one of his youngsters came back from school one day during the war and said, Papa, the teacher told us that if the Americans landed in Korea they would cut off our noses and pull out our tongues. Mr. Kerr would not do that, would he?" Does not that toll worlds about the way in which to create international understanding?

Tasuku and his brother have been asked by the leaders of the United Church to form a corporation to solve the problem of the reconstruction of the Church's destroyed sanctuaries. It is a tremendous task, to find the materials, to find the laborers, to find the financial resources. The Church is facing its responsibility. The Lord helps those who help themselves, we are told. Maybe this is one of the places where the American Church can help to undergird.

I could not return from that home without having a look at the Women's Christian College grounds. Those beautiful buildings have horrible black and white splotches over them where they were camouflaged during the war. However, the buildings themselves seem to be largely intact, and perhaps someone will be able to find enough paint one of these days to restore the original beauty. The grounds are overgrown with grass, and the trees have not been kept as neat as they might have been with trimming; but war has not laid its devastating hand there, and restoration will be comparatively simple.

What is going to be the fate of the United Church when next month rolls around? That is one of the big questions here at present. Coming events cast their shadows before (I seem to have opened a book of proverbs this time), and one shadow is caused by the existence already of at least eight different Theological Seminaries.

Meantime Mr. Tomita, the Moderator of the United Church and therefore one of those who had to walk very carefully with the government during the war, in talking with a few of us the other evening said, (and I give in short compass what it took him some time to say):

"The next ten years are most important for Japan and for Christianity in Japan. The country is more open now to the influence of Christianity than it was at the beginning of the Meiji period, for then there was the old to contest the new, but now the old is completely broken down. Missionaries can now work freely, much more so than before the war. The denominational emphases still remain, and so each missionary will be able to find the group with which he can work most freely.

"There is nothing but Christianity to help with the reformation of spirit that must be accomplished; National Shinto shrines are now turning into sectarian shrines, but they have nothing to teach. Shinto and Buddhism are now using Christian material in what they have to say. The occupation must last long enough to head off the forces of reaction. We want America to help Japan through evangelism. Unless Japan bows before the cross, reaction will come. Nothing less than evangelism will win the victory.

"Japan's worst deed was the China war, and her next the Russian, for out of these wars grew Japan's militarism. If Japan had won this time, Christianity would have been lost. Defeat was good. But, defeated, she will be lost unless she is evangelized. She will become the worst country in the world.

"A great failure on Japan's part was her treatment of Korea. Japan did not get hold of Korea's heart in thirty years. She did not have Christ's love with which to do it. Koreans are rowdyish now on trains in Japan, they run the black market, and among the communists they loom up large. But the fault is with Japan. Japan did not love them, and they are now imitating Japan."

On a later occasion Mr. Tomita said that if the war had lasted another week the church leaders might easily have found themselves in jail, for the government was coming down on them more and more because of the doctrines of the Creation and of the Second Coming.

For a proud Japanese, it could not have been easy to say some of these things. If the Japanese church can go that far in humbling itself, the Western church's heart will surely melt, and Christian hands can reach across the Pacific once more.

I told you before how welfare work in the prisons of Korea has been put into the hands of Christian chaplains. Now I come back to Japan and find that the Ministry of Justice has asked the Christian church to send official part-time chaplains into some thirty prisons, while the head of the Mission Department of the Church is appointed as a religious adviser to the Ministry of Justice. Wonders continue to arise! The Mission Department is also making its plans to help with the repatriates who are flocking back to the country, and with the rural communities which have been so neglected by the Christian forces in the past.

Rev. William C. Kerr - May 9, 1946

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Woman's day has come in Japan, it would seem. The recent election has, as you have doubtless seen, put 38 women into the Diet. And now eight women have been admitted to Tokyo Imperial University, five of whom are graduates of the Woman's Christian College. Out of a total of 679 applicants, 132 passed the examinations. Of those applicants, 48 were women. So on this first opportunity the women have held their own with the men.

But I am taking too much of your time. I should have written more briefly and at more frequent intervals. Let this be taken as making up for lost time. It is splendid to have Drs. Bott and Mayer with us now. Things will move faster with these two live wires to give their full time to the opportunities which some of the rest of us have been seeing but to which we just did not have the time nor the freedom to address ourselves.

Have a fine trip to the Philippines, and don't forget to give Korea and Japan a visit on the way back.

Very sincerely

William C. Kerr

LETTER FROM DR. ARCHIBALD G. FLETCHER

Headquarters USAMGIK
Chaplain's Office
A.P.O. #235
c/o Postmaster, San Francisco

June 5, 1946.

Dear Dr. Hooper:

This evening the following radiogram was sent: "Materials and contractors unavailable for repair of missionary residences. Military Government will completely repair and paint eight Seoul residences if permitted to occupy four of them for one year. Jeeps expected from Manila, price five hundred dollars. If possible would buy four, one for each station. Wire approval via RCA. My mailing address: Fletcher, Headquarters USAMGIK, Chaplain's Office, APO 235, c/o Postmaster San Francisco". I asked Doctors Underwood and Bigger and Miss Sharrocks to lunch with me today in order to discuss the housing problem. They were very much in favor of the plan as proposed; this was indicated in the radiogram, although not copied above.

The housing problem is acute due to the effort that is being made by the Military Government to provide for dependents of Army personnel. They are employing native contractors when available and also running shops and doing work with G.I.'s. Most of our Seoul houses are a wreck. It is a most depressing sensation one gets when looking at them.

If we were to exert every possible effort, we might put three of these houses in repair so that they could be occupied. However, the best that we could do is not to be compared with what the Military Government will do if they assume the repair task. When I went over the Kumabe house with the Military Government representative, it was unnecessary to make a suggestion for he included everything in his estimate. I wished that some of our missionary housewives might have been there to show proper appreciation of his interest in the details of repair, such as removing worn piece of linoleum from the kitchen floor.

As stated before, it is utterly impossible to guard these houses. People have been literally pouring into them these last few days. I am so afraid of fire because they cook inside on rainy days, despite all of our warnings. Mr. Sihn, Mr. Gonso's former secretary, is on the compound and being paid a salary but he is helpless. They go through fences and over walls and remove gates. Just imagine what a relief it will be to get these houses put in repair speedily and to have gates hung, roads remade, grass and flowers growing again.

As I considered the housing of our missionary personnel in the light of the proposal made in the radiogram, it would seem to me that during the rest of the year 1946 we would not be especially crowded. If by the end of December we should have all former missionaries and their wives on the field, the first six months of 1947 we must expect that two or three couples will occupy each house. Three considerations are to be kept in mind: For the next year one family to a house, as in previous years, is not feasible. The Military Government puts several men to one house as in the Methodist Episcopal Grey house or the Presbyterian Kerr house. The third but not the least consideration is that, at the end of the year, we will have all of our residences to ourselves and all in excellent condition. What more could we wish?

I am fully aware that some objections may be made to the occupancy of missionary houses by army personnel. However, the occupants will be families and this fact will tend to lessen greatly the objectionable features that one might expect if free lance men were in them. Then too the Koreans are coming into contact every day with the military personnel and know their habits. They are now learning and will continue to have it impressed upon them during the army period of occupation that the missionaries must cooperate with the army although we do not approve of unchristian conduct or character.

We hope that missionaries will be returning to Korea in ever increasing numbers. We know that the army is expecting dependents to come soon and in goodly numbers. The housing problem will become more and more acute. For this reason I sent the radiogram night letter which is a very cheap method of communication when paid in yen. It seems to us here that the Military Government has given us a golden opportunity to get our houses put into repair. At the same time we can occupy a sufficient portion of the whole number to keep us comfortable. This is by comparison with what others have.

The officials all are courteous and cooperative. However, if one thought the Washington situation complicated and full of red tape he should try Seoul once. The army set-up and the Military Government is each a small Washington, D.C. The departments in each are innumerable and in the Military Government each U.S. official has a Korean counterpart. For a week I have gone in and out among these departments. The plan for residential repairs is the result. When approved, we will make an agreement so that the Military Government will be responsible in case of fire for the houses their people occupy. Also these houses, when turned over to us, must be in good repair. These two points will properly protect us.

This week-end I make a trip to Taiku. The Health Department asks that the hospitals be investigated. The people wish to welcome me back to Korea and I want to inspect our missionary residences and other property. I hope to return promptly and to have a reply from you to the radiogram. Housing is the most urgent problem that confronts us. As stated before, the Military Government will provide food.

It is very desirable that we know when Missionaries leave the United States for Korea, the name of the ship on which they embark, when expected to reach Korea, and the names of those coming. At this time when the Military Government Officials ask when the next missionaries are coming and how many will be in the group I must confess that they know just as much as I know. Mr. Coen was in San Francisco several days before I left but, whether he is on the ocean or where, I have not the least idea. General Lerch is very much dissatisfied with the negotiations and progress made with Washington regarding missionaries. They are now making the Foreign Affairs Department of the Military Government responsible for carrying on Washington correspondence. There may also be other plans evolved to get more satisfactory results.

I will report next after my Taiku visit.

Cordially yours,

A. G. Fletcher

students themselves and of their parents also are to be considered for they all have such a vital interest in what is to be decided. Perhaps they will be able to go on and develop the school into a college. Why stop at anything, if it is going to make the school a more effective instrument for Christ in the moulding of a new Osaka and, through Osaka, of a new Japan? And just as soon as living quarters can be guaranteed, they want to have with them again the missionary teachers who were so rudely torn away from them because of the rift brought by war. Somehow word had come to them that the story of their school had been sent back to America last fall, and great was their appreciation for this acquainting of their friends with their gallant struggle against the great odds of those days.

Plans go on apace for getting the missionary group back here as quickly as possible. Up to now the progress has seemed infinitesimal, if existent at all. Since the coming of Drs. Bott and Mayer methods have been taking more concrete form. A group of Episcopalian bishops are on the field. Conference follows conference, and words turn into actions. The Army is thoroughly cooperative. Schools and churches are telling where missionaries can be located, so as to meet the requirement that they will not be a burden on the community when they arrive. The Union Church, while it has postponed any action as to what will be the relationship between missionary and church, holds its arms extended with a welcome for those who are to come.

Offers come to me which as yet I cannot embrace. "Won't you come and teach in our Middle School?", says a professor from Meiji Gakuin. "Here is a little group of university students who want a chance to study the English Bible" says Mrs. Ueda, the woman pastor who pioneered a class for normal school girl students. (Well, maybe I can undertake that twice a month, at least). The suburbs of the city have grown at an astounding rate, as bombed and burned out people have moved to those places of refuge. Many a pastor has seen the advantage of starting Christian work in one of those comparatively new and, as yet, unchurched districts. Three such places have been put up to me as a challenge! "Come and work with us and help get our church established". An assistant pastor who is giving lectures on Christianity to some of the police force says that a group of over a hundred in the Metropolitan Police Board would like to have some American come and tell them what the Christian message is. The Japan Theological Seminary is beginning to press for American colleagues on the faculty. "Come over into Macedonia and help us".

Almost every day sees the arrival of some Japanese friend from Korea. Those Japanese face the future bravely, but you know they are looking back to Korea where they had expected to make the contribution of their lives. Now, with their roots torn loose, they come to the land of their fathers, and many of them make their way as far as Tokyo. Their clothes are not such as they used to wear. They find temporary lodging in a room here and there, knowing that they are hardly welcome even among relatives, so great is the strain of entertaining in these days when rooms are so scarce and food so high - if it can be purchased at all. And so they cast about for some new enterprise to which to turn their hands. The former secretary of the Japanese Y.M.C.A. in Seoul has just been here. His family is scattered in three places. He himself commutes to Tokyo on the horribly crowded trains for an hour and a half each way every day, carrying on a piece of work far below his ability just because, if he holds on there, a better position may be his some day. The local Y.M.C.A., in which he would like to work, already had more workers than its limited quarters can give full employment to. He wants to get his family together; he says, "We do have money, but we are always hungry". How many would echo his words in this land of inflation and black market and of food rationing, which too often is only promise and does not produce the food? But many, again, have neither the money nor the food.

When I wrote last we thought that perhaps the next premier would come from the Christian ranks. He tried to form a cabinet, but conditions were against him,

LETTER FROM REV. WILLIAM C. KERR

Tokyo, Japan
June 5, 1946

Dear Dr. Hooper:-

Tomorrow comes the meeting of the Synod of the Church of Christ in Japan, at which time the fate of this Union Church may be decided. But before that happens there are some other things about which I want to tell you.

June first was the anniversary of the day last year when the Osaka Girls' School was burned. I was out of the office for a few minutes on June 1, and when I returned I found Mr. Morita and two other representatives of the school. They had been in the city for a conference, and were kind enough to take time to see me before leaving.

It was my first touch with these people since my visit to that concrete shell of the school last fall. I still marvel as I think of their taking care of 800 girls in that place. Now Mr. Morita informs me that the concrete building has been put in good condition, two temporary buildings have been erected, and two more are planned to be completed before the end of the year. To date there is not a cent of indebtedness on the plant. They even have two pianos to add to the organ which was about the only thing saved when the devastation took place.

Mr. Morita is most enthusiastic about the school and its future. It is not his intention to have it go on in the ruts of previous years - if that school can be said to have ever been in ruts. He wants to develop it as a training ground for real Christians, and he wants the courses to work toward that goal. English is to be taught so as to make Christians, and not just taught as a language. Music, too, is to be a vehicle for leading the students to Christ.

He wants to renew American contacts with a wholeheartedness that will leave no doubt as to his intentions. It is not that he wants his pupils to lose their nationalistic traits; he wants to lead on into the wider contacts of internationalism, and he feels that America is the best tutor here - America whose constitution is so admirable for its inclusiveness, America which has been the melting-pot for the nations of the world, America which has gone hand in hand with the school for so many years of its history. There are Korean and Chinese, and even one Indian pupil, in the school now. Already there is the ground for an understanding between nations - an understanding which, based on the spirit of Christ, will iron out the differences which have brought such horrible trouble to the world.

To make the school contribute even more to its environment, Mr. Morita wants the students to be trained, not so much for an agricultural economy, for these are city girls, but for such practical work as dressmaking, lace work, tatting, knitting, yes, and how to repair radios and other electrical apparatus. City girls should be trained for city life. A certain amount of horticulture will be fine, but this should not be the center of the training. Most of the girls will probably go out to form homes, and they should be made ready to carry on a real home life in the city. And just because they may too easily be reabsorbed into a non-Christian environment, he wants them to go out baptized, with their decisions for Christ made, ready to form others rather than be formed by them.

A committee of six teachers and three directors has already been appointed to consider the future of the school and to make a report by the end of this month. But the planning is not to be left to the committee alone. The opinions of the

and the task went to another. But other Christians there are who have a humbler part in government but who intend now to make known their stand, as they could not in the days before the occupation. The line is not drawn now between the Christian and his government, but between Christian and Communist. A different clash of ideologies is now on. Which has the more availing message for a nation in distress? To which of the two shall the future belong? Let Christian America respond to the appeal of the principal of Osaka Girls' School, as he turns to Christian America in this day of crisis and opportunity. And let America search and see whether it has its stand on the Rock of Ages, with a leverage that will make the work of rescue sure.

Very sincerely,

William C. Kerr

Address: Civ. Emp., U.S. Army
CIE Sec. GHQ SCAP
APO 500, c/o Postmaster
San Francisco, California

LETTER FROM DR. ARCHIBALD G. FLETCHER

Seoul, Korea
June 12, 1946.

Dear Dr. Hooper:

A Trip to Taiku is the inspiration for this letter. Taxis are rarely, if ever, seen on the streets of Seoul. Rickshas are available only at the station. Street-cars are crowded to overflowing and one must wait a long time behind ropes between trams. Coolies to carry luggage are not in evidence after work hours. I got to the station by the help of a Korean friend who carried my suitcase. A bicycle would be a great convenience for every missionary.

The Korean Liberator was waiting on track No. 1. A ticket had been purchased the previous day which served as information to the brakeman who showed me to my seat in a second class car. In keeping with the changes of this transition period, third class is now first class and vice versa. Two Korean friends from Taiku soon entered. They are men of some means as the average Korean, rather than pay the extra fare, prefers the less expensive although overcrowded and much slower train. At present there is only one Liberator which goes south one day and north the next between Seoul and Fusan. Soon there will one going each day and each way. The trip is made from Seoul to Taiku, a distance of two hundred miles, in about seven hours.

"Out of Bounds" was the remark of the American Army Officer, as he came through our car accompanied by the Korean conductor. In answer to my look of surprise he repeated "out of bounds for all American and military personnel". I learned that one car on the Liberator is reserved for Army and Military Government personnel and that a civilian riding the train has not been anticipated. The 460 yon one-way ticket was produced, and the question of whether I was in or out of bounds not further discussed. I visited with the Korean friends, one of whom insisted on paying for my lunch which I learned on the return trip cost yon 91.

The Speed of a Telegram is not equal to that of the Liberator. Monday afternoon, in order that no mistake in writing would be made, I had a Korean friend send a telegram to the Taiku Hospital stating that I would reach Taiku Friday afternoon at three o'clock. Greatly to the disappointment of the Taiku Koreans, who wished to have a large delegation at the station, the telegram reached its destination only one hour before I arrived. Even so, about one hundred friends were at the train to greet me.

United States and Korean Officials have taken the place of all Japanese in the provincial and City governments. The latter I had come to know well during my residence in Taiku through the medium of the hospitals. The new officials had, in some way, become very familiar with my name and were all expecting me. Plans were made by the Governor for my meals at the Mess and a cot prepared in a billet. The latter I did not accept as a Korean friend from America, now with the Government, asked me to stay with him in a small Japanese house used as a private billet. This plan was most satisfactory as he had the use of an army jeep and insisted on taking me to my various appointments over the weekend.

A Former Hospital Assistant in the business office is now the Korean counterpart in the Department of Transportation and insisted on placing the only large automobile they have and a chauffeur at my disposal for a whole half day. He, like several others, feel apologetic for leaving the hospital during my absence. As a matter of fact, the experienced doctors have also been drawn into the Government and for this reason it is difficult to retain the hospital patient clientele with the result that **decreased patient receipts** are resulting in financial problems.

A Visit to the Compound was the first of several tests during the week-end of my emotional stability. I had read of the damage to our missionary residences. This preparation proved inadequate as a shock absorber when I came face to face with the wreck of a house which had connected with it so many tender and sacred associations as our home. Fortunately Mr. Lutz happened to be in Taiku during part of my visit and he has taken pictures of the compound which will be sent to Mr. Chamness for development and then forwarded to the Board.

The Bible Institute Recitation Building and Men's Dormitories are in fair condition. The heating plant remains in the main building. After the American occupation of Korea the Koreans used these buildings for a time for their Bible Institute. Since the Army is next door it is said that a sanitary crank of an Army doctor insisted that the Koreans move out because it was unsafe from a health view-point for them to be so near. For the same health reason, this Army doctor is said to have had Korean Churches declared "out of bounds" for G.I.'s.

The Bible Institute Women's Dormitory was occupied by Army Officers so soon after the Japanese withdrew that little damage had been done to it with the exception of the removal of the heating plant. This was one of our newest buildings and always kept in excellent condition. The main structure is still as good as ever. However, if Miss Gerda O. Bergman were to see the infantry tramping around on the floors once so nicely polished, in their big shoes or boots I wonder whether she would preach to them or just what turn the conversation would take.

The Blair and Chamness Houses separated by a road from the main compound have been connected with it by an arched bridge, erected by the Officers, over the top of the walls and across the road. The Blair home is occupied by a Captain and his wife but the Colonel in charge of the Taiku infantry expects to take up his abode there this fall after the arrival of his wife from America. The Chamness home is occupied by Officers who are somewhat careless and untidy. These houses both suffered the loss of heating plants, some windows were broken and doors smashed. Early occupancy protected them from greater damage.

The Helen (Mrs. Lloyd P.) Henderson Home is the first in the row as we return to the main compound and is just below the Women's Dormitory. It is occupied by eight Red Cross women after repairs had been made by the Army. The Army claims to have spent a large sum on this house but it is without central heating as it was before the war.

The Harold Henderson House is next in the line and I am sorry to say has received the worst treatment of all the houses. In addition to removing heating, plumbing, doors, and windows a section of the asbestos shingles was removed from that part of the roof over the study. This permits the water during rains to run down inside the house taking ceilings in its train and spoiling walls. We have initiated plans to get the roof at least, repaired before the regular rainy season. Even the stairs were wrecked in this house.

The Lyon-Flotcher Home where we lived before going to America is now occupied by a squatter or refugee. This is a Christian family which came out of China. They do not improve the house, but on the other hand their occupancy, which was unauthorized, has tended to protect the place from further damage by looters and vagrants. The heating plant and plumbing are entirely gone, doors have broken and windows broken glass. The roof and walls are still in good condition.

The Pollard-Bergman Home is now fully occupied by the administration offices of the Girls' School. Unfortunately they did not enter soon enough to prevent the removal of heating and plumbing and slight structural damage.

The Bruen Home, despite the fact that it was occupied by the graduate nurses as a dormitory, had the heating plant entirely removed.

The Adams House has lost its heating plant but most of the plumbing fixtures are in the house, although some were removed from their original moorings. Windows are all out and doors taken off. Here again some of the doors are stacked in the house. The roof does not leak and the walls are in good condition. The fireplace from America has disappeared. The garage is also a wreck.

The Youth for Christ movement in Korea is being initiated by Pastor Myung who came out from America in the employ of the Army. He is very active in Christian work over the week-ends and preaches every Sunday for the Sin Chung Church in addition to conducting the Saturday evening meeting for the Youth Movement. There was a good attendance in spite of the rain. The musical numbers were well rendered and effective. Two young men gave short testimonies and I tried to emphasize the importance of personal work.

The G.I.s' Church Service, which I attended Sunday morning, was held in a utility hall which serves many purposes. Fortunately an order prevents the bar in one corner from opening Sunday forenoon. It is encouraging, however, that one always finds a group that is interested in the things which are invisible yet eternal.

A Reception of the Christians was held in the Sin Chung Church at 2:30 P.M. As the first missionary to return, the warm welcome received was in lieu of the promise of others coming, I am sure. However, it certainly did warm my heart, for as I entered the Church they flocked from all sides to greet me -- some of the grandmothers even embracing me. One of them, unable to contain herself, actually danced before the altar. For the first time I was made to understand the religious emotion that inspired David to dance before the ark for joy. As stated before, I was simply basking in the warmth of the feeling in the hearts of the Christians towards the Taiku Missionaries.

The Reception by the Lepers took place Saturday afternoon in their chapel. The Leper Hospital grounds at this time of year are really beautiful. It is most appropriate that these unfortunate people should have this beauty spot in which to live. The road on which we entered is outlined by luxuriant green hedges on both sides and at the terminus it circles underneath two arches which are literally buried in roses. Other flower beds, green grass, and shade trees complete the picture. Because of the fear of contagion, the Japanese kept away from this hospital so that our well trained manager has done a remarkable job in maintaining the high standard of orderliness and cleanliness for which it is famous.

The lepers' program was inspiring as usual. As they announced the hymn, "All hail the power of Jesus Name," the hospital manager told me that after the liberation of Korea, on August 15, the Taiku Christians gathered together and sang this hymn as their expression of thanksgiving to God. The Twenty-Third Psalm was also a fitting portion of Scripture in lieu of all of our experiences. In addition to songs and recitations by the children and a speech of greeting by a leper, an older with an advanced case of the disease, a special number was a chorus of mixed voices of young people who sang very nicely. However, I missed the music of the brass and harmonic bands which we formerly enjoyed. Also the joy of the occasion was somewhat lessened as I looked over the audience and noticed that many familiar faces were no longer present in the flesh. However, on second thought I could rejoice again for "God shall wipe away all tears from ^{our} eyes and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."

LETTER FROM DR. ARCHIBALD G. FLETCHER

Headquarters USAMGIK
Chaplain's Office
A.P.O. No. 235
c/o P.M., San Francisco,
California

June 16-1946.

Dear Dr. Hooper:

A MEETING OF THE REPRESENTATIVES OF THE TWELVE PRESBYTERIES south of the 38th division line was held in Seoul this week for three days. About sixty delegates assembled. Upon invitation I spoke briefly to the group. After expressing appreciation of the privilege and honor given me and congratulating the leaders present upon guiding the destiny of the Church through the most difficult years of the war, I expressed the hope that the Church and the Mission, in view of the new religious freedom in Korea, would once again cooperate with mutual understanding and sympathy in our common cause and calling. Greetings were extended from the Board and the International Missionary Council. With a few words of comment, the seventeenth verse of the fifth chapter of II Corinthians was submitted for our meditation: "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new".

THE PRESBYTERIAN AND METHODIST CHURCHES are separate and distinct organizations in the South and North of Korea. In Manchuria, however, the two are united. The information which I report, while accurate in my estimation, is never the less largely gained from individuals. I hope that I will not have to confess like Job: "I have heard of thee by the hearing of the ear: but now mine eye seeth thee, Wherefore I abhor myself". The meeting in Seoul was not designated as a General Assembly, as that might seem to indicate that the Presbyterian Church South of the 38th line was separating from the Church North of the division line. The Presbyterian Church would seem to be fairly free from factions, with one or two exceptions. It appears that the newer U.S.A. Presbyterian organizations, which split from the main body, are trying to establish a footing here. Unfortunately there is a tendency for a small minority in the Presbyterian Church of Korea, who suffered because of refusal to compromise on the shrine question, to criticize the great majority of the Church as being liberal in Bible teaching concerning the miracles, ten commandments, etc. This small minority would, I think, be glad of an opportunity to cooperate with one of the newer Presbyterian Churches referred to above.

THE PRESBYTERIAN THEOLOGICAL SEMINARY became a realization at the recent meeting of the twelve Presbyteries. This institution was organized and functioning under the presidency of Dr. Song Chang Koon and other individuals. He and his associates turned the seminary over to the Church at this meeting. A Board of Control consisting of thirty members were appointed, including the moderators of each Presbytery. About two hundred young men and fifty women are in attendance. The latter are presumably studying religious education. A new Church congregation has been developed which meets in the seminary. One week from today I speak there, so I may have more complete information after my visit.

OTHER SEMINARIES IN KOREA AND MANCHURIA have been reported to me. A small Presbyterian seminary is functioning in Pyongyang. Near Fusan, at Chinai, one of the newer branch churches has started a small seminary. They have a building but operate on faith for maintenance. In Mukden the Presbyterians and Methodists unite in one seminary. A Theological Department in the Chosen Christian College is reported, with fifty students. They and the professors are said to be Methodists. Judging from the

approaches that have been made to me by individuals seeking support-moral and financial-for a particular seminary, this is one of the questions which we missionaries must approach with an attitude "wise as serpents and harmless as doves".

PROVIDING BILLETS FOR THE MISSIONARIES is now an established policy of the Military Government. For this reason the Holderoft-Kumabe house is now being renovated. The woodwork, outside and inside, walls and ceilings will be painted and the floor varnished. Glass in windows will be replaced where broken, heating and plumbing put in repair. As the furniture, including many small articles, purchased by Dr. Underwood is in this house, one of my headaches is its protection from looting while the work goes on. It is my great desire to get the Government to repair all of our residences. In return for this expenditure of funds they would be permitted to use part of the houses for one year. The great urgency for this repair work being done just as soon as possible is due to the fact that each day the houses are left unoccupied, they suffer from looting so that if left too long there will be nothing left but the bricks.

INSTITUTIONAL REHABILITATION PROBLEMS arise due to the fact of the Russian occupation of the North and the 38th barrier between the North and South. Other factors to be considered are as follows: Aside from the Severance Union Medical College and Hospital, the Taiku two hospitals are the only Mission or Church hospitals operating under Christian auspices in southern Korea. This statement includes all denominations. Two questions naturally arise: If the seven units of drugs, instruments and other medical supplies should arrive, would we be justified in giving most of them to hospitals not under Christian auspices - that is, to Government or private institutions? I had expected that of all denominational hospitals, we would find seven that were operating and for this reason seven units were ordered. The other question concerns the purchase of equipment for rehabilitation of our Presbyterian Mission hospitals. Unless such equipment can be stored safely to protect it from deterioration and pilfering, is it wise to purchase it before we know how many hospitals will be reopened? A visit to Andong and Chungju, which I hope to make soon, may throw further light on these problems.

THE RATE OF EXCHANGE as now fixed for soldiers and missionaries is perhaps the main reason why we cannot look forward to operating institutions in the immediate future, as funds would be needed for repairs and renovation. However, according to reliable reports, there is every reason to believe that there will be a more realistic rate of exchange established rather soon. It probably will be around sixty yen to the dollar, as against the present rate of fifteen.

WHAT SHOULD THE MISSIONARY BRING AS BAGGAGE can not be answered dogmatically. However, I will try to throw some light on the problem. At present all missionaries are supposed to eat at the MESS. This may continue to be possible for those who desire to do so. At times it is most inconvenient. Right now for instance, it is raining very hard and I have more than a mile to walk if I want my supper. The dependents of government and military personnel are expected to start coming to Korea this summer. For their benefit, and missionaries would have the same privilege, commissaries will be established where food supplies may be bought to be prepared at home, so I understand. At present our houses are entirely empty with the exception of the Kumabe house in which are things purchased by Dr. Underwood. There is also a stove left in the Koons house. I have looked into stores and find that the following articles can be purchased here: water pails, wash basins, bowls for cereal, and larger tin utensils. However, it would be wise to bring the following: Bedding, cots or roll-away beds, folding chairs, camp or folding bridge table, electric table lamp, fan, iron, coffee percolator, a bicycle for those who ride, and clothes for all seasons. Groceries may be useful in the fall but probably available here. We should know the date of departure, name of ship and probable time of arrival of all missionaries coming to Korea.

Cordially yours,

A. G. Fletcher

LETTER FROM REV. WILLIAM C. KERR

Tokyo, Japan
June 16, 1946

Dear Dr. Hooper:-

The General Assembly of the Church of Christ in Japan is over. Two hundred twenty-one of the expected three hundred delegates were present. Difficulties of transportation, of housing and of food probably accounted for a good proportion of the absences. Those three problems are always present in Japan these days. They are part of the aftermath of war.

The Assembly gathered in the Fujimicho Church on June 7 and 8, 1946, in the first meeting since the middle part of the war. Even with all the time that has passed since the end of the war circumstances have not made it possible to meet sooner. It was called an extraordinary rather than a regular meeting, and will doubtless be recorded as the meeting that ought to have been held last fall. Meantime the old officers have been carrying on, and preparation was so well made that the business could be concluded in the scant two days allowed for the sessions.

It might so easily have been a scene where mutual recriminations flow back and forth. It might have come together only in order to fly into a multitude of pieces. It might have spelled the inevitable failure of Protestantism in this time of crisis. But, it did none of these things. It met as a union body, it carried through with large unanimity of opinion. It ended stronger than it had begun.

Two times there were when tempers threatened to get out of control. When the time came for election of officers, one strongly feeling young pastor demanded to know why the officers had not resigned to show their responsibility for war time conditions. When told that the superintendent had at one time done this, he wanted to know the reason that had been given for the desire to resign. It was an attempt to repudiate the humiliation through which the church had passed, but it did not go so far as to repudiate the persons who, against such odds, had carried the church through the troubled waters at a time when some yielding was entirely necessary.

The only other critical time was when the revised constitution was presented, and that same young pastor expressed dissatisfaction with the creedal statement. How could other bodies be invited to join, he wanted to know, with only that amount of creed on which to stand? And yet it was not a diluted statement. The greater difficulty is rather how to make any statement which will bind a body made up of such varying groups that at one end are those who want a very strict creed, while at the other there are those who want the very minimum. The matter could not be settled on the spur of the moment in that large assemblage, so that section was taken over for further consideration by a committee, and it was replaced for the time by the creedal statement of the old constitution.

Nothing else in the newly proposed constitution produced a clash of opinions, but the document was too long and involved to be handled right there, so it too was referred back to committee. However, no one seemed to feel that there was threat in any of the provisions, and so it was accepted as a temporary basis for the elections and the business of the meeting and for holding the body together during the interim until it could be formally adopted.

A new moderator was chosen, but the old officers still hold over on Executive Committee or in one of the departments. So there has been no radical break with the past. The Rev. Michio Kozaki is the moderator, Rev. Shiro Murata the Vice-Moderator,

the Rev. Tomoi the Clerk, and Dr. Hinohara, the General Secretary, as head of the General Affairs Department. The various departments and their heads are: General Affairs, Hinohara; Evangelism, Katsube; Sunday School, Takase; Doctrinal, Murata; Ministerial, Tomoi; Social Service, Tazaki; Women, Sugihara; Finance, Yamamoto; and Publications, Obara. The Executive Committee consists of twenty-seven members, to whom are to be added the three executive officers, and among the names on this committee are to be found those of Dr. Kagawa and also Rev. Tomita and Rev. Manabo, the leaders during the wartime set-up. There is no longer a Torisha, superintendent, as required by the Old Religious Bodies Law which has been rescinded since the occupation. Now the moderator serves ad interim as head of the church.

Six men who had had experiences with the police during the war were presented to the Assembly, and honored for what they had been through. Among them were Dr. Kagawa and the Rev. Onomura of Sapporo.

The Assembly passed a vote of thanks to the American Church for sending out the Four-Man Commission, for sending out the missionary investigators and for having provided the church with Bibles. They also passed a brave and courageous Declaration which was presented to the Christian Mass Meeting at Aoyama Gakuin on the Sunday which followed the days on which the Assembly met. Here is the text of the vote of thanks of the Declaration:

Brethren in Christ:

On the occasion of the extraordinary session of the General Conference of the Church of Christ in Japan, we have the privilege of sending our greetings to you across the new litorally Pacific Ocean. Feeling a grave responsibility concerning the last great war, we wish to express our profound regret and heartfelt repentance. Confronting the indescribable horrors of the war and the woeful suffering of our fellowmen, we must say that we are deeply conscious of the need of sharing in the experience of the Cross.

Words fail to express our sense of gratitude when we learned through your wonderful letters that our fellow Christians in North America were so fervently praying not only for us and our Church but also for Japan that she might be newly born into the family of nations. It was with great joy and thankfulness that we received the four representatives of the American Church whom you sent us immediately following the termination of the war. We were deeply moved by this warm expression of good-will and Christian brotherhood.

The Bibles, which you were so good as to send us, are adequately meeting the urgent need of those Christians who had lost theirs during the war and of those many thousands of non-Christians who are now so eagerly seeking after the Truth. The arrival of the first missionaries, and the expected arrival of others in the near future, is a very great encouragement to us, and many more will be welcomed at this critical time.

As we (representing three hundred thousand Christians in Japan) inaugurate our three-year nation-wide evangelistic campaign to win three million souls for Christ in the near future, and as we face the serious task of reconstruction and rehabilitation, we wish to assure you of our earnest desire for your valuable assistance and closest possible cooperation in the upbuilding of the Kingdom of God in Japan and in the world. God bless you all.

Rev. Michio Kozaki
Moderator of the Church of Christ in Japan

Rev. Zonsuke Hinohara
General Secretary of the same.

June 9, 1946
Tokyo

DECLARATION

We, the people of Japan, feel deeply responsible for this great war just ended. Especially we, who profess the Gospel of Peace, do hereby express our profound reflection, confession and repentance. We believe, however, our Heavenly Father of infinite love and forgiveness will grant us sufficient grace to find a new way of life and the revival of faith.

Confronting the immediate and unspeakable suffering and loss of our compatriots by this war, we are fully conscious of the new meaning of the Cross pressing upon us. Whereby we have determined for the reconstruction of New Japan, founded upon the Cross of Jesus, to look forward to a day of a moral world order to be realized on this earth.

We pray that the All Japan Christian Convention being held on this day of Pentecost may become the dawn of a new day for the forward movement of our churches and the revival of faith.

Through the consolidation of all Christian forces in Japan, and taking upon ourselves the burden and agony of our war-stricken fellow compatriots, we have firmly resolved to give ourselves in service to them by sharing their hunger, their bewilderment and their sorrow, and to give them hope, faith and love in Christ.

Therefore we hereby inaugurate a three-year nation-wide evangelistic campaign for the reconstruction of New Japan, and solemnly resolve and declare:

First, to Christianize Japan based upon the Cross of Christ.

Second, to do our uttermost to save eighty million compatriots from the menace of impending starvation.

June 9, 1946.

ALL JAPAN CHRISTIAN CONVENTION

At Aoyama Gakuin Compound
Tokyo, Japan.

The American Church will be proud to take the hand of a sister church that issues a declaration like that.

And what of the future? Reconstruction is needed and reconstruction is being planned - both for replacing the physical plants and for building up the leadership and the rank and file of the church. A special commission is already at work try-

ing to get materials and the needed permission for mass construction. In those days of inflation, the financial part of the program is not the least important. For personnel reconstruction, there is the Throo-Year Evangelistic Campaign and the concomitant Throo-Year Social Service Campaign, launched at the mass mootng of four thousand on that Sunday following the days of business, which showed that Protestantism is ready to present a practically solid front to the tasks of today and tomorrow. There, in the bomb-scarred and fire-scarred buildings which are all that are left of beautiful Aoyama Gakuin, in a region of the city which still shows only an occasional humble frame building rising in the midst of widespread ruins, the Church rededicated itself to its task under a banner carrying in Japanese the motto, "Bring Christ to the whole of Japan."

Among the many committees and associations which took advantage of this large gathering of Christian leaders in Tokyo to hold their own meetings, one of the most important was the Christian Educational Association. This body met at Meiji Gakuin, one of the institutions to escape the ravages of war. Dr. Yano, as President of both the College and the Association, could play the parts of both host and guest. He was speedily elected to succeed himself. This Association had no skeletons in the closet as a result of wartime conditions. There was an apology for not having been able to function more positively and constructively, but that was all - and so there was no call for re-creminations. Sorrow was expressed that under pressure some few schools had given up their Christian character.

Out of a total of sixty-six schools in the Association fifty-four representatives came together. President Yano, in his review of conditions, emphasized three points, which he considered vital in planning for the future of Christian education in Japan. While thankful for the newly gained freedom of discussion, he called attention to the tremendous mass of materialistic thought that had been turned loose in the country. While thankful again for the assistance of various kinds given or offered from abroad, he warned that, after all, the Christian forces in Japan as well as Japan itself must develop the spirit of self-reliance. He further challenged the Christian educational circles to get in line with the new currents by teaching their students how to think and form their own opinions rather than toll them what to think.

A Rostoration Committee of six was appointed to see about the rograding of schools and also to have liaison with the source of teacher material in the West. The committoo consists of Messrs. Yano, Hatanaka, Abe, Matsumoto and Kanzaki and Miss Kawai. The type of instruction principally called for from teachers from abroad is English, music and physical training. They expressed a wish for the return of teachers who had been there before and also for new and younger ones. With the desire to avoid denominational emphasis in the election of these new teachers, they talked about the possible formation of a legal body which would channel teachers from America and elsewhere directly to the Christian schools in Japan, rather than have individual schools, or individual donominations, handle the matter separately. This shows the great desire to hold to the degree of church union already achieved.

A table was given showing the wartime damage to the schools. I cull out only those with which our Church has been particularly connected.

Damaged Schools

Name	Amt. of damage	Houses bombed			Sufferers		
		Teachers	Students	Total	Teachers	Students	Total
Joshi Gakuin	total	11	106	117	1	4	5
Osaka Jo Gakuin	"	11	310	321		3	3
Baiko Jo Gaido	most	15	250	265		2	2
Meiji Gakuin	slight	24	386	410	1	6	7

Name	Amt. of damage	Houses bombed			Sufferers		
		Teachers	Students	Total	Teachers	Students	Total
Woman's Christian College (dormitory)	slight	9	117	126		1	1
Hokuriku Jo Gakko			1	1			
Total, all denominations		442	9373	9815	41	552	593

I want to add just a word from some of our schools, garnered from delegates. Rev. Onomura is now principal of Hokusei in Sapporo. The buildings have already been returned by the army. Some of them are in need of repair, but none is too badly damaged. The school is very anxious to have two or three missionary teachers back, and then, says Mr. Onomura, the other schools of the city will not be able to stand the competition! He reports, too, that the church is thriving. There was an attendance of 372 at the Easter Service. He has a Wednesday night meeting for university students, and expects to start a similar one for railway employees.

Hokuriku in Kanazawa is quite intact, and there is room for three missionary teachers. They wish very much to establish a kindergarten teachers' training school, as such institutions are practically non-existent now, and the demand for teachers is great. The church is prospering. Before the war the attendance was about forty, during the war it got down to five or six, now it is over seventy.

The now principal of Baiko in Shimonoseki is the son-in-law of the former principal, Mr. Hirotsu. They are very anxious to have at least one missionary teacher. However, accommodations will have to be found, as there is no available place left on the school compound. They are hoping to find a place in a Japanese home.

Joshi Gakuin of Tokyo is finding itself too crowded in its temporary quarters at the Woman's Christian College. As they cannot rebuild at present, they are casting their eyes about for some other buildings which will serve the purpose; there is one lead which they are following with some hope.

There is one body which may sever its connection with the United Church, but with the full approval of the church leaders. That is the Salvation Army which, under wartime pressure, lost its distinctive character and became a church with ordained pastors and sacraments, as happened also in Korea. Now it plans to go back to its own special field, which it can doubtless occupy best as a separate organization.

This letter has already run to such length that I had better reserve other matters for a later time, and let this go as it is. I am sure that the reports going back to you since the Assembly will be a great gratification to you at a distance, as they have been to us here on the spot. Just this morning (I am finishing this on the 19th) I met Mr. Kozaki, the Moderator. He was going with eagerness from one conference to another, and he said to me, "We have many problems, but we expect to find their solution".

Very sincerely,

William C. Kerr

LETTER FROM DR. ARCHIBALD G. FLETCHER

Headquarters USAMGIK
Chaplain's Office
A.P.O. No. 235
P.M., San Francisco, Calif.
June 24, 1946

Dear Dr. Hooper:

CHUNGJU is the Station which is "beautiful for situation". I recommend it to you for a visit when you come to Korea. As one of the smaller stations and some miles removed from the main railroad line, it is not always visited by even those interested in missions. This was true in my own case during a residence of more than thirty years in Korea. Official assignments took me to every other station in the Mission, including far away Kangkei, during my first year on the field. It remained for Chaplain Heath, a Northern Baptist minister, to take me to Chungju. Leaving Seoul Wednesday morning, June 19, we "jumped" by jeep to our destination, and arrived after six hours' travel. As the distance is only little more than one hundred miles, and the roads are rough, you will realize that our jumping was mostly in a vertical direction.

A JAPANESE HOUSE now used as a billet for the Chaplain and three other officers provided a cot for me for the night. Here I found the boy in charge to be the faithful servant who worked for Mrs. Frederick S. Miller and Miss Minnie C. Davie during most trying months just before their departure for America. It was interesting to hear from him of the Chungju experiences but I thought then, and several times later as I walked the streets or went in and out of the houses on the hill, what a thrill you Chungju missionaries would have had if you had only been in my place. After a quick wash-up, we went to the Officer's Mess for supper and from there to the Church. Pastor Koo, who has been here for about ten years, was somewhat indisposed and confined to his home. Upon learning that a missionary from America had come, he soon appeared at the church where we talked for some time. He is very anxious to have the missionaries back again and told of plans for Bible Classes and Institutes in which they would like help. The large brick building would do honor to a city many times larger than Chungju. I learned later that the site for this church had belonged to the Board but, during the war when our other property was sold, this ground was purchased by the Church.

AN ERROR IN ETIQUETTE was the explanation made by the Chaplain next morning as he recalled his failure to introduce me to the Military Governor at the Mess the previous evening. This time he made sure to remember his duty and Colonel Murphy invited me to sit at his table. Taking his place at the head, the Colonel pulled out the second chair from him as the one in which I was to sit. The explanation of my location soon arrived in the persons of two Colonels who took their seats on either side next to the Governor. After a very good breakfast, during which I enjoyed oatmeal for the first time since reaching Korea, I had the privilege of visiting with the Governor in his office. It was then that I learned that he was a relative of the late Miss Esther Shields and that, through her sisters, I had known of the Colonel's going to Korea and had written a letter to him from New York, which he now acknowledged for the first time, with apologies for not answering before.

THE KOREAN GOVERNOR soon arrived and I was introduced. He proved to be Rev. Yoon, a former pastor in Sin We Ju, the terminal railroad city on the Korea side of the river opposite Manchuria. Governor Yoon informed me that there are now seven Presbyterian Churches in this border city. Both of these Governors are anxious to have missionaries return and I have already spoken of the Pastor's desire. You Chungju missionaries may, therefore, look forward to a royal welcome when you come.

THE PROPERTY CUSTODIAN'S OFFICE was next visited. I had already become acquainted with the custodian, 1st Lt. John H. Folks by sharing the same billet. He was most cooperative and put at my disposal a jeep and driver, a sergeant and a Korean guide. Major D.E. Mackenzie informed me that a report of the Chungju property, under date of May 24, 1946, had been sent to the Board in care of Mr. Genso. It may be that I will have a map, showing the locations of the properties to send later. The Bible Institute and one dormitory, the hospital and all the residences, with one exception, are occupied by the 17th Infantry as headquarters, officers' quarters and Red Cross workers' quarters. The one house not occupied by the 17th Infantry is used by the Provincial Government as a broadcasting station. This was prepared and used first by the Japanese. A Korean family resides in the house.

THE CONDITION OF CHUNGJU PROPERTY is much better than that of other stations visited for two reasons: The property was purchased by the Provincial Government and occupied by Japanese who were then officials of the Government. When the Japanese had to leave, the Koreans connected with the Government took charge as they considered it to be their property and protected it. During the war, parts of heating and plumbing plants had been removed to be used as scrap iron but I doubt whether they were ever taken outside the city. As the Colonel was in conference when we first arrived, I had opportunity to inspect each building and found very little structural damage aside from that caused by removal of fixtures as mentioned. A few leaks were discovered in roofs; rain spouts and drains were out of order, in places, permitting water to enter the cellars. The Infantry had made what I call makeshifts in the way of plumbing and heating instead of going to the effort and expense of replacing proper plumbing and heating fixtures.

COLONEL CROMBEZ, commanding officer of the 17th Infantry, was waiting for us when we returned from the tour of inspection. He proved to be very courteous in his military fashion and we conferred together for two hours. The Colonel frankly admitted that he likes his present location very much, and who would not! As I looked out from the home above the Bible Institute, at the end of the hill, across the valley of green transplanted rice fields and golden yellow ripe barley fields to the unobstructed view of the mountains and lake in the distance, I could understand how the Israelites felt when asked in Babylon to sing without the inspiration of Zion. While enjoying this beautiful scene, my heart was saddened by the report of the sergeant that the previous day, while some of the soldiers were on the lake in a motor boat, one of their number who was riding a surf-board attached to the boat fell into the water and before the boat could turn he had sunk. The body had not been found at that time.

THE RESULT OF OUR CONFERENCE was that the Colonel promised, in cooperation with the Military Government, to have the Broadcasting Station removed and to have that house, formerly occupied by the DeCamp family, put in repair for missionaries. The Colonel will also have all roofs repaired, rain spouts and drains put in order, and make an attempt to properly fix heating and plumbing plants. He will expect to vacate other buildings, as they are needed for mission purposes, but asks for notice in advance that he may prepare other quarters. The dispensary, which is not connected with the hill property but located on a main street of the city, was sold to a company; it is not now occupied, as the rubberoid roof has almost disappeared. Ceilings and walls are also in bad condition. At a later date I will report further on the repair and use of this building. Something must be done towards repairing the roof before the rainy season. The servants' houses and garden plots were also purchased by the Provincial Government and their tenants now occupy the houses. The Property Custodian promises to return to us, for use by our servants, those properties one by one as needed. He hesitates to evict too many people at one time because of the shortage of houses.

I HAD LUNCH WITH THE COLONEL at the Officers' Mess in the house at the end of the hill mentioned above. The Red Cross workers occupy the upstairs. When I called on my tour, they asked if they would be expected to move and expressed a great desire to stay. They said, "This is the best place we have had in Korea." As it was raining constantly and some of the bridges were out on the road from Seoul, I expressed anxiety as to getting back to the capital. My mind was soon at rest, however, for the Colonel provided a driver and a new Plymouth sedan to take me to the railroad. He had also telephoned for reservations on the Liberator so that in spite of the rain my return trip was comfortable and speedy.

ANDONG buildings are occupied partly by the Military Government, while the 17th Infantry under Colonel Crombez occupy the remainder. I expect to leave in two days for Taiku and Andong in order to arrange for building repairs and for at least one house in each place to be put at once into condition for occupation by missionaries. A report of this trip will be made upon my return.

THE FOREIGN DEPARTMENT of the Military Government has now the responsibility for correspondence between Washington and this theater concerning missionaries. The officer-in-charge called upon me yesterday and suggested that another plan for missionaries, and similar civilian organizations, is being considered. I will not mention any of the details at this time, as they are undecided. His object seemed to be the prevention of misunderstandings and of unnecessary delays in the return of missionaries. Personally I expressed a desire for the present plan to be continued, now that we were becoming familiar with it. Tomorrow I will probably send a radiogram to Mr. Rowland M. Cross for information as to the progress made in securing passports for the second group. When his reply is received, I will know better how to confer with the Foreign Department. In any case it is evident that, since the housing and feeding of missionaries is a vital consideration, whether done solely by the Government or partly by the missionaries themselves, we must include in our presentation of a Group to be sent to the field certain data regarding the distribution, housing and feeding of the missionaries after they reach the field.

Cordially yours,

A.G. Fletcher

LETTER FROM DR. ARCHIBALD G. FLETCHER TO MR. CLARENCE A. STEELE

Headquarters USAMGIK
Chaplain's Office
A.P.O. # 235
c/o Postmaster, San Francisco,
California

June 27, 1946

Dear Mr. Steele:

Enclosed please find a copy of certain Army regulations. Some of this information is already in your hands. However, in this official form I think it should be available to the Foreign Missions Conference as well as to our Board and maybe to others directly concerned. You will know better than I to whom copies should be made and sent. Certainly all missionaries should have this information before coming to Korea.

I am sorry that the statement sent to you a few days ago regarding the amount of money in the Chosen Bank is incorrect. The long list of sales of property is correct, but the amount supposedly from sources other than the sale of property is not correct. The mistake came about in the interpretation of the Bank that all funds deposited after August 15, 1945 would be from sources other than property sales. However, it now becomes clear that funds accumulated from property sales were held, for some reason, and after August 15 were deposited in the current account. We do not have the yen 350,000 on which we can draw without prejudicing our property claims, although that amount is in the Bank. In due time Mr. Roscoe C. Coen will give you a complete statement, and until then we must refrain from drawing funds in large sums.

In previous letters I have indicated the difficulties of carrying out any plan which contemplates the rehabilitation of our institutions or widespread relief at this time. We should investigate further the needs in view of the present situation and be ready to go forward if, and when, the indications are clear that we should proceed. It is difficult for me to go into details of explanation in a letter. I should think that our program of relief and rehabilitation might well be held in abeyance until the visit of the deputation to Korea.

We should keep in mind the fact that this is a period of transition in Korea. Another fact that is very evident to those of us on the field is that Korea is an area of Army occupation. We have no complaints to make of the regime but one must expect the same regulations as apply to Japan or any other territory thus occupied.

Cordially yours,

A.G. Fletcher

Excerpts from U.S. Army regulations contained in Dr. Fletcher's letter of
June 27, 1946:

EXCHANGE OF CURRENCY AND EXCHANGE CONTROL

AUTHORIZED PERSONNEL ARE PROHIBITED FROM:-

- a. Converting to U.S. currency or dollar instruments any yen currency or other currency obtained from the sale of personal property, the sale of stolen property, or black market currency operations.
- b. Having U.S. currency in their possession later than 72 hours after arrival in Korea unless such personnel are under orders to return to the U.S. or to depart for a theater where U.S. currency is used as a medium for paying U.S. personnel.
- c. Offering for exchange or exchanging, except Korean yen for Korean yen, any currency or dollar instrument with individuals other than Army Disbursing Officers.
- d. Sending foreign or U.S. currency by mail or courier to addresses in the U.S.
- e. Dealing in War Trophy weapons and equipment.
- f. Leaving Korea with or sending out of Korea by any means any souvenir described in paragraph "e" without an authorized certificate as required by paragraphs 4 and 5, Sec. VI.

APPLICATIONS TO PURCHASE U.S. DOLLAR INSTRUMENTS:-

- a. Officers and Non-Military. Effective 25 May 1946 officers and non-military personnel will accomplish the purchase of U.S. dollar instruments on WD AGO Form R-5346 (3 Mar 46), "Request for Exchange of Foreign Currency."

NEW ARRIVALS:-

- a. All persons subject to military law newly arrived in Korea are required to convert within 72 hours after arrival all U.S. currency into Korean yen or dollar instruments. Foreign currencies acquired from legitimate sources only will be converted, and such foreign currencies will be converted into Korean yen or dollar instruments within the proscribed 72 hours after arrival.

CHOLERA INOCULATIONS

1. All personnel who have not been immunized against Cholera within the past (60) days are required to be so immunized or reimmunized immediately.
2. Inoculations may be received daily, except Saturdays and Sundays, at the General Dispensary, Seoul, between 13:00 and 16:30.

SHIPMENT OF PRIVATELY OWNED AUTOMOBILES

Paragraph 6b, Section IV, WD Circular 391, 1945 is published for the information and guidance of personnel concerned;

"When approved by the theater commanders, as indicated in paragraph 3, transport of privately owned automobiles is authorized on Army transports, when space is available, without charge to the owners. Such privately owned automobiles must be delivered to the proper port without expense to the Government. If space is not available on an Army transport, automobiles may be left at the port pending

availability of such space, or shipment may be made by commercial means at the owners' expense."

USE OF ARMY POSTAL CHANNELS

1. International postal channels between the U.S., Japan and Korea have not been resumed. Unit commanders will bring to the attention of all personnel the provisions of Hq. XXIV Corps Directive, subject: "Use of Army Postal Service Channels."

2. The attention of all members of this command both military and civilian is directed to the fact that use of the Army Postal Service is limited to persons in or attached to the military service of the U.S.

3. No civilian privileged to use Army Post Office facilities will enclose in his mail communication other than his own personal correspondence. Military personnel will not repeat nor act as intermediaries in any manner for the receipt of mail from, to, or between civilians.

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There are other paragraphs under the heading of EXCHANGE OF CURRENCY AND EXCHANGE CONTROL which I have not included, as they refer to transactions on the field which need not be considered by those who are still in the United States.

Likewise there are several paragraphs on automobiles which refer to the desirability of cars being in good mechanical condition, the difficulty in securing parts for private cars and the necessity for bringing spare parts - a long list is suggested - the problem of service for private cars at this time, and the rule governing the sale of private cars.

After writing the above I purposely investigated financial regulations and find that American Express traveller's checks may be kept by the individual, although U.S. money must be turned in soon after arrival.

Cordially yours,

A.G. Fletcher

LETTER FROM DR. ARCHIBALD G. FLETCHER

Headquarters USAMGIK
Chaplain's Office
A.P.O. # 235
c/o Postmaster,
San Francisco, California

June 27, 1946

Dear Dr. Hooper:

Thwarted in my plans by the weather-man, I am reporting again from Seoul. Having previously collected a pass, through the courtesy of General Lerch's office, I arrived at the station Tuesday morning expecting to take the Liberator for Taiku. It was a keen disappointment to learn that a washout in the railroad made train traffic impossible. Two Army officers, who had to reach Fusan that day, suggested that I accompany them to the airport and try for a plane. During the eighteen-mile drive to the airport we crossed the Han River, which was almost full of water, and looked like the Mississippi. The water's surface was covered with debris of all sorts, and the bridge and the banks were lined by crowds of sightseers who also salvaged wood and lumber from the passing water. Many houses in low-lying districts were inundated and isolated. Assistance is being rushed to hundreds of people injured and made homeless in areas damaged by the rains. Telephone lines are down in many places and roads washed out. In Seoul alone 773 houses were damaged, and still it is raining as I write. It is said that the water lacks only two feet of being the highest in history, which was in 1918. During a period of twenty-four hours, six inches of rain fell. The plane took off for Fusan and I could have secured a seat. However, a landing at Taiku was considered to be uncertain due to the rain, so I decided to return to Seoul.

Floods wash out rice fields and cause the farmers anxiety. There is a shortage of rice from last year's crop, probably due to the large proportion which was made into liquor and also to the fact that the farmers hesitate to sell to the Government at a ceiling price when they can get much more on the black market. Wheat flour from America is now being sold to supplement the limited rice rations. At this time the people of Seoul are getting one-third rice and two-thirds wheat flour. The next ten-day period they will receive one-third flour and two-thirds rice, after that equal parts of rice, barley and wheat flour.

British and Russian Officers are to be soon on the streets of Seoul. The former are here to reorganize the British Consulate, while the latter are closing the Russian Consulate. Local papers make various comments on the significance of the closure of the Russian Consulate, but apparently it is all only surmise. The American Consulate has not been opened for business, although I believe an American Consul is in residence in Seoul.

The rotunda of the Capitol is being altered and prepared as a Korean House of Parliament. A speaker's platform, visitors' gallery, and members' cloak rooms are all being provided. Proper entrances, with easily guarded doors, will enable the sergoant-at-arms to efficiently perform his duty, which may be strenuous.

Political Parties continue their activities. Leaders of the Emergency National Assembly pledge support to any program of unity which offers hope of success. The Women's Association for Hastening Independence conducted its first National Assembly in Seoul. However, for unknown reasons, one or more of the leading women failed to appear, which was a disappointment. The Patriotic Old Men's Association presented

their program for reform in Korea in a recent radio speech. They wish that undesirable customs adopted from the Japanese be discontinued and made mention of the following: The disobedience of parents by children, mistreatment of the wife by the husband, and the lack of respect for elders by the youth. Mr. and Mrs. Syngman Rhee and party recently completed a trip to the South in a private railroad car. Before going on the trip he invited some of the older residents of Korea to his home. To my regret I was in Taiku at the time.

The People's Council in North Korea announces new regulations: The right of education and recreation is given to the laboring class; - an eight-hour labor day is established; child labor is forbidden; labor conditions are improved; a new labor union will be formed; and moreover the small and middle capitalists are going to be protected.

Exchange of mail at the 38th degree border now occurs at regular intervals. Last evening at Mess two United States officers told of their trip for this purpose. They were invited to enter the mail car of the Russian train and to share the rations of the Officers. This consisted of fat pork, rye bread and two large bottles of liquor. At least a hospitable spirit was manifested. As you know, the Pauley Commission visited in the North. The success of their inspection tour is left for you to judge from their report. At this time a Committee of six, representing UNRRA, is conferring in the North. As we are all eagerly looking forward to the time when missionaries will be permitted to enter the North, may I suggest that criticism of the Russian regime be held in abeyance.

A Bureau of Foreign Commerce has been established by the department of commerce of the Military Government to develop, stimulate, regulate and control the importation and exportation of goods and commodities to and from Korea. Presumably some more realistic rate of exchange will be established before foreign trade is actually started. In the meantime the Korean papers are much concerned about a recent Associated Press dispatch from Washington which they interpret as indicating that an American military base is planned for Korea.

Cholera still constitutes a health problem and is difficult to control due to the large number of migrating people. Many have come from Japan and China and are left stranded in southern Korea without a home, as they are unable to get to their relatives in the North.

Perhaps the newest uniform on the streets of Seoul is that of the police-women. There are sixteen staff officers, of whom Gladys Koh is the captain. Sixty more women are now receiving a month's training for assignment throughout this Province. When they graduate, others will come for training from the other provinces.

Regulations of the Military Government concern all missionaries who expect to return to Korea. I have sent to Mr. Steele information that should be made available to all Korea missionaries. You will notice the postal regulations do not permit the enclosing of letters to nationals. For this, and other reasons, it would seem wise that all letters concerning finances or Mission effort should go through the missionaries on the field. This, in my opinion, should apply to Bible Society, Sunday School or other similar associations.

The status of the Missionary in a military regime has not been definitely decided. A further consideration of this status by the authorities of the theaters may result in delay of approval of missionaries making application for Japan and Korea. It is very desirable, when and if, new regulations are issued, that missionaries expecting to come to these two countries, first familiarize themselves thoroughly with these regulations. Otherwise there may be many disappointments after arrival on the field. In any case, we must realize that in an occupied

LETTER FROM REV. WILLIAM C. KERR

Tokyo, Japan
July 14, 1946

Dear Dr. Reischauer:-

These are the dog days - the days when you need a fan day and night. Nikko and Karuizawa and Lake Nojiri still send their enticing call from the mountains, but one is fortunate if he can answer that call for even a weekend. The last week end of this month Russell Durgin and I are going to go to Lake Nojiri on invitation from Korean Prince Yi, who will be there at that time with his family. The prospect of even two days there makes the long trip seem worth-while. That is where I was in the summer of 1941 when America froze Japanese assets, and Japan retaliated; and I was barely able to make my way back to Korea, being taken off the train at one place for questioning, and being handed on from secret-service man to secret-service man until I was back at my destination. Conditions will be very different now, but those memories will stir again as I get back to that scene of the last meeting of the Japan Mission before the war caused such chaos in the world.

What a relief it has been to have the Committee of Six all here and all at work on the problem of getting everybody else back. Now that Rev. Henry G. Bovenkerk is here perhaps some of the Presbyterian tasks that have been pending will get attention. He is now in the Osaka region. We still do not know the answers to some of the questions as to how operating missionaries will get mail and food when they are once back here; but I imagine the solution will be found before the Committee of Six changes its status and others come, who will be in the operating class from the moment they arrive. Certain it is, that there will have to be an office in Tokyo to handle the multitude of problems which are bound to arise, and that is one of the matters on which we are working.

Word is going back to you as fast as places are found to accommodate those who are ready to come. It seems inevitable that the majority of the early returnees should be school teachers, as it is easier to find residences for them in connection with schools than for people who are not thus connected with institutions. Then, of course, there are the schools which have been burned and which simply have no place at present to which they can invite the fellow-workers from abroad, however much they want to have these workers without delay.

The United Church goes on its way under the leadership of its new officers. Various bodies, not strictly church organizations but which were classed as members of the United Church during the war, are going back or have already gone back to their original independent status. Such are the Bible Society, the Christian Literature Society, the YMCA and the YWCA. One of the Holiness bodies under the leadership of the son of Bishop Nakada, has set up an independent existence. The Salvation Army has resumed its original status and given up its ecclesiastical organization into which it was forced under governmental pressure. Fully one-third of the Episcopalian Church went into the united body, the other two-thirds maintaining a precarious existence outside of the government-approved institution. Now it appears that the separated sections will come together again, but outside the union. That, therefore, will be the largest Protestant church body to form an independent organization. It is too early as yet to know whether other segments also will separate themselves; but the leaders of the Church of Christ in Japan are hopeful that the main body of the union will hold together pretty much as it is now and face with a united front the tremendous problems of reconstruction which are going to tax to the limit all of its spiritual and material resources.

Dr. Hinohara, the General Secretary of the United Church, talked with me at length the other day regarding some of the questions on his own heart and on the heart

of the church; I want to pass on to you in practically his own words some of the things which he had to say:

1. Church Extension.

"There are 11,000 cities and towns in Japan, but only 2,000 churches. The Government is greatly concerned about villages without doctors. In the same way we should be concerned about places without churches and pastors. To cover the ground it will be necessary for pastors to have in their charge several places, rather than just one. For myself, I find that my church cannot get enough to keep them going from one good service a week; that sets me free to hold meetings elsewhere, on Sundays as well as other days. If each pastor could hold services in different places on Sunday mornings, afternoons and evenings, then the 2,000 churches could service 6,000 places every Sunday. For the emergency, a 'Church in a Home' is the answer. I have developed a congregation of over 60 in a house with two comparatively small rooms. Why not do that and develop a church group with a real family feeling up to the point where a church building can be erected? A church building is not necessarily the answer to the need, for there are such buildings where not more than half a dozen people meet which are without the family spirit."

2. The reborn Japanese Church

"Japanese Christians have been rebaptized and reconsecrated through this great trial of war. We were feudalized before. Now through our sight of American democracy, through the experiences of the war, and through our realization of the blunder committed in betraying the friendship of America, we realize that we must cooperate with the American church to form a world-wide church. We do not now have a feeling for a Nippon Christian Church, but for something wider.

"Before the war we felt that too much dependence on America hurt our self-respect. We thought that we should have a Japanese Church. But now we are sharing the sufferings and grace of Christ with all the races on earth, the Japanese being just one of the families. This new vision is beginning to brighten up the dismayed Japanese pastors. Defeat has been a blessing to us. Without this, real Christianity would have been impossible in Japan, as we had to worship the Emperor. Now he himself is emancipated, and is happier than ever before."

3. Dr. Kagawa

"I am very sorry to hear some American newspapermen say that Dr. Kagawa's reputation was largely the result of American propaganda. They think that he is just an ordinary man, with a build-up. That is a great mistake. He is a genius, a wonderful religious leader, a consecrated, most unselfish man. God has given him to Japan and to the world at this time. He is a poet, fiction-writer, scientist, statesman. He can lecture on any subject in the presence of the greatest specialist, without hesitation. He is always thoroughly prepared. He gets up at 3 or 4 in the morning to dictate his daily lecture or the material which he writes for the papers. He has been a strenuous student in this way all his life.

"He preaches the Gospel all the time, and puts it into his daily work. Some days he holds mass meetings in three widely separated places on the same day, and often does the same thing day after day. He is popular everywhere, and is asked to return again. He has something real to give, so that people of every class get satisfaction. No one has secured so many decisions in meetings with university students as he has.

"I hope that the American people will be able to evaluate him correctly. He is the right man to help the Japanese people, and he ought to be sponsored by Christians everywhere. One reporter has said that the Japanese people worship Kagawa in the same way in which they worship the Emperor. But if that were the case, it could not have continued for thirty years. There is no such superstitious idea

holding the people to him. We must love a man like him, so that he can exercise his influence to the full and be used at his full value. I say this because I want all Americans to love him and pray for him and help him.

"He is chairman of the Committee on Living Reconstruction, which meets every Monday afternoon and which has been operating for three years and has never been interrupted yet. Interest is never lost, as he has such a compelling ability to keep the committee alive. This committee has many departments - evangelistic, social, food, orphans and the like. He weeps when he talks about abandoned children, and always asks for an offering for them. He is full of passion for souls; he suffers with them.

"I hope that you will realize the significance of the resolution passed by the group of pastors, saying that Kagawa is not guilty of the charges which are so often made against him. Whatever he said, he said in the name of God. We believe in his Christian conscience. He does not regret what he said. He did all he could for the cause of peace. So we have decided to stand by him, and if he is purged we shall stand by him no matter what happens.

"We hope that Kagawa will not work himself to death. Twice have I seen him, after an evening meeting and while waiting for a streetcar, sit on the ground exhausted and fall asleep.

"He will not preach on doctrine, except of the message of the cross of Christ and love. He feels that insistence on doctrine now will split the Christian forces. (Referring to the fact that the United Church has not been able as yet to work out a creedal statement that will satisfy all the different points of view which are represented in the union.) The United Church has no creed. Some say that this is wrong. But actually we do have a creed, and it is written in the hearts of the preachers who have come together from the different denominations."

5. Help from America.

"The United Church will gladly be the channel for any help that comes from America, but it will not interfere with the expressed wishes of the givers."

6. Giving a religious atmosphere to the Headquarters Building of the United Church.

"The place has been criticized as too businesslike. We want to introduce the feeling of religion and worship that is present in the headquarters of the Mission Boards in New York. The United Church Building is to be reorganized as a church, a model church, with a worship service every Saturday from 11:45 to 12:15."

What I have quoted is the statement of only one man - a man with his enthusiasms. But he is a trusted church leader, and he has made the statement out of a feeling of deep conviction.

Well, maybe that is enough to ask anyone to read in hot weather. Perhaps, also, it is enough for any one to write in hot weather! A part of this Sunday afternoon has gone to this message to you and the other friends at home. How grateful we are that the Church in America is taking such a great interest in the rehabilitation of the Church in Japan. The ties are being drawn the tighter for a common front against all that challenges the sway of Christ in this modern world.

Very sincerely,

William C Kerr

LETTER FROM DR. ARCHIBALD G. FLETCHER

Headquarters USAMGIK
Chaplain's Office
A.P.O. #235
o/o Postmaster,
San Francisco, California

July 26, 1946

Dear Dr. Reischauer:

The following is a short account of my trip to Andong via Taiku. For the benefit of the Andong missionaries, let me say that it is now possible to go from Seoul direct to Andong by the new railroad. However, there is a difference of opinion as to whether there are 34 or 43 tunnels in this section. It is also possible to continue on to Fusan from Andong by the new road. The Japanese military needed rails to open a road to a mine, so they took up part of the railroad between Kimchun and Andong.

THE NIGHT EXPRESS temporarily carries all military and American personnel traveling between Seoul and Fusan. The Liberator, our fast day-train, has not been restored to service since the heavy floods in June, as repair work on some bridges is incomplete. When I was about to leave for the train Sunday evening, a young man in the neighborhood called to ask for help. The police had discovered poppy blossoms in his yard and could not be convinced that the plants were there for (moyang) a beautiful appearance. His request was that his (apanim), honorable father, come to the police office and witness on his behalf. As the police station was on the way to the railroad station and as the loyal son insisted on carrying my bag, we started. Upon arrival I was properly introduced as his (apanim) who had come to testify that the poppy was being cultivated, not to make opium, but for (moyang). Although ignorant of the facts, I took a chance, as a reward for filial piety, and the testimony made it possible for all to go in peace.

AN EARLY MORNING ARRIVAL IN TAIKU (4:30 A. M.) was not too early for the faithful Acting Superintendent of the Taiku hospitals, Dr. Moon. We rode up to the Presbyterian Hospital and, before the place became alive, discussed in quiet the problems of the medical work. The greatest difficulty confronting them at present is the shortage of rice. This is especially serious in the Leper Hospital where more than 700 lepers must be fed. The Government supplies some canned food to go with barley and beans, but rice is the staple article of diet upon which they so much depend. Another problem is that of securing from the Government licenses for the nurses who recently graduated. We hope that two Missionary nurses may soon be permitted to come to Taiku, one of whom would become the principal of the Nurses Training School.

THE JAMES E. ADAMS MEMORIAL CHAPEL in the Presbyterian Hospital was converted into a business office during the war by a Japanese Government official. Above and behind the pulpit, on the wall of the chapel, the following quotation, written in three languages English, Korean and Japanese had been a challenge to all who worshipped there during the past years: "My house shall be called a house of prayer for all people." This Bible verse was erased and the picture of the Emperor hung in its place. Here all employees were required to bow each morning. In Matthew we read: "Heaven and earth shall pass away, but my words shall not pass away," and it has proved true in this case, for the Chapel has been restored. It was my very great privilege, in the presence of the staff members of both hospitals, to rededicate this sacred room as a "house of prayer". As an inspiration to the doctors and nurses, the experience of King Hozekiah was related. You will recall that by prayer and treatment he was restored to health when "sick unto death" and God added fifteen years to his life.

THE HOUSING PROBLEM IN TAIKU is acute due to the desire of the Army and Military Government to use all of our buildings to house their employees and dependents. In fact, repairs had been started on two of our residences and the Bible Institute classroom building before I reached Taiku. It is my determined policy to retain the Bible Institute building for use as a Bible School, now so much needed and requested by the Presbytery. We also must have one house repaired for missionaries at this time. The National Property Custodian was formerly Governor of Taiku so we are expecting help from him in connection with this problem.

FRESH FRUIT AND THE INCREASED CHOLERA INCIDENCE seemed to be related as cause and effect in the minds of the medical officials. This was unfortunate, for all the early sweet apples, soft mellow peaches, and small yellow melons were one day swept from the fruit stands into a common truck and disappeared. This was due to the failure of the people to follow cholera prevention regulations concerning fresh fruit eaten raw. It is very difficult to get accustomed to the present value of the yen. Before the war the average-sized peach would sell for three sen, but now it is three yen and one apple ten yen.

AN AUTO TRIP TO ANDONG lasted from 9:30 A. M. to 4 P. M. Four of us started but only two arrived. One was detained at Wo Sung in the middle of the journey; the other, our chauffeur, got as far as the bridge at the river near to the city. At ten mile intervals guards were posted along the road to help prevent the spread of cholera by checking the traveling public as to whether they had received inoculations and tests against this disease. The two of us who passed the examinations successfully were rewarded by being permitted to walk into Andong.

ALL OF THE ANDONG BUILDINGS ARE OCCUPIED. Infantry of the Seventh Army are in the Hospital, Bible Institute Building and the dormitory, while Military Government forces occupy the four residences. The Adams house shelters the officers; the Voelkol house and yard is a home for the motor pool and those employed in it; the Crothers and Baugh houses accommodate the troops and ^{contain} a mess hall. All of the buildings in Andong are in fair condition. The tendency on the part of the Military is to make temporary provision for heating and plumbing rather than to go to some effort in restoring to normal the original heating and plumbing systems. The heating plants in the Adams and Crothers houses seem to be almost, if not entirely, there; yet the occupants have not depended upon them for heating. Short-outs or make-shifts are the rule also for bath and other plumbing. For this and other reasons we must go to considerable expense to make the buildings habitable when they are finally vacated.

THE FURNITURE OF ANDONG AND TAIKU HOUSES has all been removed, with a few exceptions, but it is not too far away in many cases. Andong is very fortunate in that three cooking stoves remain and at least half of the plumbing fixtures are scattered on the premises. At this time a couple of Korean friends are working with the Property Custodian in the hope of locating some of the large and more essential articles of our household furniture. The Taiku pianos, in general, went to schools. The Honderson piano traveled to Pohang but now adorns the quarters of Colonel Ives in the Bible Institute Women's dormitory. During my recent visit I saw two of our tables. It is likely that we can get together enough furniture for one house in Taiku and Andong.

THE ANDONG PROPERTY WAS ALL SOLD by the Japanese during the war and purchased by four parties. The hospital and Bible Institute will be vacated by the Infantry in September. We are keeping in close touch with the occupants and the Military Government Property Custodian and hope to get possession of our property as it is vacated. A request has been received from the Andong Presbytery for the use of the Bible Institute buildings. We are expecting that by the time it is ready for use Mr. Voelkol will have returned, so that the Bible Institute may be opened under joint Mission and Presbytery control. The hospital may be occupied by Military Government troops; we are asking that they vacate one of the residences to be prepared for missionary occupation.

AFTER A SEVEN HOUR AUTOMOBILE TRIP, without food or water and during a hot day in July, we walked into Andong almost famished. At the hospital one of the G.I.'s produced a quart of chlorinated water, which disappeared as if being poured into a rat hole. Another G.I. by the name of Fletcher, believe it or not, took me up the hill in a jeep. As we ascended, the first breeze was felt and as we reached the top, the cool and refreshing feeling of relief was amazing. I wondered why I had ever departed from Andong! My thoughts went back thirty-six years to my first visit to the then comparatively small town. Missionaries and Korean Christians who gathered for worship in a small room made an audience of seven. Whether or not the perfect number was of any significance, you will be the judge. Now as I look down and out over this city and see the large church building, the hospital, Bible School, Day School, and missionary and Christian Korean homes, I think "Behold what wonders God has wrought," and all in my time.

THE GREETING OF CHRISTIANS AND SERVANTS is so cordial and enthusiastic that it amazes the American G.I. who remarks: "They certainly do like you a lot". To which I reply: "It is not that so much as it is that they love the missionaries who live and work here". Most of the former servants are waiting patiently for the return of the Andong missionaries that they may again serve them. They were loath to have me depart and continued to ask question after question concerning each missionary. However, after eating supper at the mess with Lt. Fletcher and another officer, we departed and reached Taiku about midnight, tired but satisfied. The Mission Hill of Andong is a wonderful place to live and a grand place to serve. Hasten back Andong Missionaries.

Cordially yours,

A. G. Fletcher

LETTER FROM DR. ARCHIBALD G. FLETCHER

Headquarters USAMGIK
Chaplain's Office
A. P. O. # 235
% Postmaster,
San Francisco, California
August 10, 1946

Dear Dr. Reischauer:

It is our hope that this letter may reach the office of the International Missionary Council in order that it may bring to Rev. L. S. Albright a reply to his letter of July 10th. In like manner we would be glad to express to the World's Sunday School Association our thanks for the Bulotins and Leaflets sent to us at the suggestion of Mr. Albright. Our gratitude is hereby expressed to Dr. (Samuel G.?) Ziegler for his radiogram and to Dr. A. L. Warnshuis and others who negotiated with Washington regarding the distribution of relief supplies sent to Korea. A further report will be made on this subject at a later date. In the meantime, while we wait for further developments regarding the present shipment, we would suggest that plans for future shipments be held in abeyance.

FURTHER LIGHT ON THE PRESBYTERIAN CHURCH IN KOREA has been cast by Christian leaders in recent conferences. The representatives of presbyteries, who met for a three-day conference two months ago, had not been informed in advance of the intention of forming a General Assembly for the Church south of the 38th degree line. Some of the delegates felt then, and still feel, that the time has not yet come when all of the presbyteries can wholeheartedly unite in one body. The old question of obeisance at shinto shrines, plus cooperation with the Japanese in anti-Christian and anti-allied propaganda, and practice on the part of certain Church leaders who went to extremes, has resulted in criticism of and a lack of respect for these leaders. For this reason the present General Assembly does not have representation in all presbyteries. The attitude of the officers of the Assembly regarding this problem is that "all have sinned and come short of the glory of God", with the possible exception of a very few pastors who suffered in prison rather than do obeisance. The officers maintain that the pastors who forsook their churches in the time of temptation and trial and went to the country, so as to evade shrine obeisance, are as guilty as those who remained with the churches and, while in the path of duty, were at times compelled to bow at the shrine. A clear out distinction is made by the critics between those church leaders who, while in the path of duty, resisted to the limit and those who, in the fear of persecution and in order to win Japanese favor, willingly cooperated in shrine and anti-Christian ceremonies.

A REVIVAL FOR THE WHOLE CHURCH, beginning with the officers of General Assembly, is suggested by them. They say: "Let us all confess our sin, while weeping tears of regret and repentance; then all shake hands and make a fresh and united effort in the work of the Lord." The critics point the finger of scorn at the extreme collaborators and say in the words of John: "Who hath warned you to flee from the wrath to come? Bring forth therefore fruits worthy of repentance". They also say: "Acknowledge your unworthiness; resign your present positions; search your hearts, and then let us come together in a revival of the Church."

REORGANIZATION OF THE NATIONAL CHRISTIAN COUNCIL is being planned. Officers of the Presbyterian General Assembly hope to confer with representatives of the two Methodist and other Protestant groups, and the missionaries, in hope of perfecting the new organization two months hence, in October. The last official meeting

was held in September 1938.

THE FIRST GROUP OF TEN MISSIONARIES met in conference this week, as previously planned. The committees which had been making surveys reported to the group. Mr. Roscoe C. Coen, the secretary, will make his report to the Foreign Missions Conference. Committees will continue to serve, and another conference date has been set for next month. We were all interested in the reports of Mr. William Linton and Mr. J. D. Cummings regarding the conditions in their two provinces.

THE PRESBYTERIAN GROUP OF KOREAN PASTORS AND MISSIONARIES also met for conference, as previously scheduled. Some of the subjects discussed were: The present condition of the Church; Persecution of the Church in the North; How best to help northern leaders who come to the South; A suggested plan for the restoration and maintenance of Mission and Church schools as truly Christian institutions; The repair and future use of the Pierson Memorial Bible Institute. I will now try to recall for you the gist of the remarks on each subject, considering them in reverse of the order given.

THE PIERSON MEMORIAL BUILDINGS are in the custody of Pastor Kim, a former teacher, who received his appointment as property custodian from the Military Government. For some time the dormitory has been used as a hotel and a considerable bank account has accumulated from the rental. The main building has been used for school purposes. It, however, is urgently in need of repairs, especially the roof which leaks badly during rains, allowing the water to run through the ceilings and over the walls of the building. A suggested plan is to use part of the bank account for the most needed repairs and the balance, as needed, in reopening the Bible Institute this fall. It is understood that if the rate of exchange becomes favorable, funds from America will be available for this institution. The Koreans are anxious that this memorial should function as a Bible Institute, as proposed by the founders, that it may do honor to the name of Dr. Pierson, the great Bible student and teacher.

THE CHRISTIAN EMPHASIS IN OUR CHURCH SCHOOLS almost disappeared under the Japanese regime, especially during the war years. There is a manifest desire on the part of Church leaders to reestablish the Christian schools. As a deliberative group, without authority, we considered the ideal organization for a Christian school. New methods were not revealed but emphasis was put upon the following: Members of the Board of Control must all be baptized members of the Church and selected by Christian bodies so as to perpetuate the Christian control. Members of the faculty should likewise be baptized Christians. A large number of Christian students should always be admitted. Bible instruction should be given regularly and chapel exercises held daily. Students should not be permitted to participate in athletic contests and games on Sunday.

PERSECUTION OF THE CHURCH IN THE NORTH. It is a most regrettable fact that the Church north of the 38th degree line is suffering to the same degree, in much the same manner, and for the same hypothetical reasons that influenced the Japanese in their persecuting methods during and just before the war. The most regrettable feature of the present unendurable Church situation in the North is the fact that Korean communists inflict the punishment on their fellow countrymen. The Japanese did not deny the existence of God, although they demanded loyalty first to their Emperor as son of the Sun Goddess. The Korean communists deny the existence of God. They wantonly destroy Hymnals and Bibles in the presence of Christians and ask: "Where is your God? If this is His word, let Him reclaim it." Once again Christ is being crucified, as it were, and the words of the chief priests, scribes and elders repeated: "He trusted in God; let Him deliver him now." In many places Church services are forbidden during the day and permitted only at night. In official Church gatherings, as that of Presbytery, the officers are called upon to condemn southern democratic leaders.

Failure to obey these, and other orders, may result in confiscation of personal property, jail sentences, the water cure, and other forms of torture.

THE ONLY WAY OF ESCAPE for these persecuted Church leaders is to the South. Many of them are coming and often must depart from their homes in haste without baggage. Many have lost their belongings before their departure from home. In either case, upon their arrival, they need at least temporary help. One pastor arrived with his wife and three children after a difficult journey. He suffered two periods of jail imprisonment and the loss of all his personal possessions, including his watch, fountain pen and clothes, other than the suit he wore. This man probably was singled out because he received his seminary training in Canada and Edinburgh. Another pastor who conferred with me was a young man who, as a result of his severe treatment, had developed tuberculosis and was looking for treatment. A Bible woman likewise had become ill and came South to be free and get treatment. There is a united effort being made to help these Christian friends, as they came to us, but as yet a satisfactory building, in which to house them, has not been secured.

THE CRYING NEED OF THE CHURCH IN KOREA is not primarily reorganization. Of the 130 Presbyterian Church Groups in this Province of Kyung Ki, only 30 have pastors; of the 1500 Presbyterian Churches in southern Korea, only 500 have pastors. In other words two-thirds of our country churches are without pastors. During the past four or five years the services permitted by the Japanese Government authorities were conducted by elders or lay leaders. In this period of several years very few churches have been visited by pastors. Examinations, baptism, communion - none of those sacred sacraments have been administered. Today the tens of thousands of Christians in those thousand country churches unite their voices in one earnest appeal, saying: "Come over into Korea and help us." When Paul heard a similar prayer of a man of Macedonia, immediately he endeavored to go.

MISSIONARIES FOR THE THIRD GROUP should be carefully selected in order that they may meet with the approval of the theater commander. The group of women medical personnel mentioned in the radiogram was presented to the Department of Foreign Affairs, but this department did not submit the request for approval to the theater commander. One reason for not doing so was the fact that the regulations did not permit the coming of women as missionaries. The other reason was that some of those nurses were registered for hospitals that are closed hospitals in the North, or hospitals to which they had not been invited. The Foreign Affairs Department suggests that lists of missionaries be prepared on the field as the status of the institutions, the billets and housing facilities are known here. These lists could be considered with the Foreign Affairs Department and then sent on to the Boards by their respective representatives. The Boards and the Foreign Missions Conference would undoubtedly revise the lists before sending them to Washington, but should do so in the light of the information concerning institutions and stations to which missionaries were to be sent. In view of the great need for itinerating missionaries, it would seem that the Third Group should include several robust men of middle age who will be equal to the hardships to be encountered at the present time. Since there is a very good prospect that women will be permitted to come soon, they should be so advised. Tentative lists will be submitted to you as soon as the regulations permit of both sexes being included.

Cordially yours,

A. G. Fletcher

LETTER FROM DR. ARCHIBALD G. FLETCHER

Headquarters USAMGIK
Chaplain's Office
A.P.O. #235
% Postmaster, San Francisco,
Calif. August 24, 1946

Dear Dr. Reischauer:

This letter is a report of progress rather than an account of accomplishments. It is also to acknowledge receipt of a much appreciated letter from Dr. Dodd. In thought, we often return to the Medical and other departments at 156. We are indeed glad to know that some of the data prepared on China hospitals may become useful to Dr. Barnes on his deputation trip to that country.

HOUSING - In your letter of July 2 you made inquiry regarding heating and household furnishings. As the plan for rehabilitating our Seoul houses which was approved by the Board, has not as yet been accepted by the Government and, as the one house prepared as a missionary billet contained both heating plant and furniture, we can not reply from experience to your inquiry. However, for the following reason it is most probable that this information will be available very soon. At the suggestion of the Post Engineers, a careful survey was made during the past week of our houses and one house each of the Congregational, United Church of Canada and Southern Presbyterian Missions, located in Seoul and for which I am acting as custodian. In this survey we were accompanied by a plumber, an electrician, and a carpenter. Each house was gone through room-by-room from basement to attic and note made of all necessary repairs. When the bids come in next Wednesday we will approach the Department for Housing Dependents with this information and expect to receive a definite reply as to whether or not the Government will undertake the repair of these eleven houses. An additional house has been added to our number, due to the fact that the home of the missionary women will be repaired as a duplex house since it is large enough for two or three apartments. Fortunately it has two furnaces and two stairs to the second story. As a matter of fact only one boiler is missing from our houses. Several smaller parts have been taken. The Japanese removed our plumbing fixtures, as they preferred their own style of facilities. However, the majority of these fixtures are not far away, although some have been broken.

SEVERANCE UNION MEDICAL HOSPITAL - Under date of July 23 Mr. Pattison forwarded a copy of three previous actions of the Board to refresh our memory. The first action concerned funds made available for the Severance Institution. As one of the representatives appointed by the Committee of Ten to consult with the President of Severance regarding future plans, I have an appointment with him for Monday. In a previous letter it was mentioned that the present Board of Control was formed after the war by members of the faculty and alumni with a coopted member from the Presbyterian and Methodist Churches. As a temporary measure this method of organizing was justifiable. I expect to suggest that the Severance Institutional clock be turned back ten years. A survey of the records concerning property, finances, management and the Board of Control as of 1936, should reveal the basis on which future plans be made starting as of 1946. During the past ten years changes in management and control were not made voluntarily but under pressure brought by Government Officials connected with the shrine problem and the war.

JEEPS - When application was made as the agent of the Board to purchase four jeeps for use in the four southern Stations of the Mission, I hardly expected favorable consideration of our request, as the blank form indicated that the vehicles would be sold to individuals. However, to our surprise the Government is giving our application a high priority as representing a charitable organization. In addition to prompt delivery there is also prospect of a liberal discount. I think it most fortunate that this form of transportation will become available for each of our stations. Repairs will not be a problem, as all Korean missionaries are familiar with the jeep.

RELIEF SUPPLIES - The radiogram and letter of explanation which followed from the Church World Service were greatly appreciated. Every effort will be made to cooperate with the Government, and we hope that an understanding may be reached and a method of procedure decided upon that will protect the rights and privileges of the Church Agencies. We will report at a later date upon the distribution of the present shipment.

THE SHORTAGE OF HOUSES may have one beneficial result. While consulting with the Property Custodian of this Province today he mentioned, off the record, his plan for securing a number of houses by reducing in size the RED LIGHT DISTRICT. He is proposing to concentrate the occupants in fewer houses. Seeing an opportunity, I immediately suggested that another plan would be to persuade these young women to move away from the district and start a new life in a new place. I mentioned the keen interest of Christian organizations here and in America in this sort of social service. He was very responsive and promised to give first priority on any building that we could find which would be suitable for a RESCUE HOME.

MOVING PICTURES - May I ask Dr. Dodd and Mr. Mack to forward promptly, by an outgoing missionary if possible, any reels which come to the Board rooms in my name. Mr. Mack will recall that mention was made to him of those reels which were expected to come along. Some will be free of cost and others must be paid for, but the cost was included in the estimate as approved. A request has come from the Government asking that lectures be given in refresher courses to Korean doctors who will be brought to Seoul. It is our plan to simplify and use the lectures which were given, some of them at least, in Oklahoma; the pictures used there will be most useful here. The World's Sunday School Association is also sending some slides and strips which will be used at the Theological Seminary. I am sure that Mr. Mack will remember the Korean Christians' love for Bible study and will secure and send, when available, the new technicolor Bible-study pictures: "The Nativity", "The Woman of Samaria" and "The Parable of the Sower", which are being made for the Bible Society by the Bond Production Company of Hollywood. It is not necessary to wait until pictures are made with the text in the Korean language, as a narrator can give the translation in Korean.

WOMEN MISSIONARIES - Permission for their return will be granted very soon, I feel certain. In the beginning we will have only one house available in each station. It would seem advisable that two women be together. In Seoul there will be more housing accommodations in order to provide temporarily for some who will move later to the other stations. Doctors, nurses and educationalists must be sent to institutions where a place awaits them. Those are factors to be considered in making up the list of names for Group Three. At the suggestion of the Foreign Affairs Department a tentative list is enclosed. A radiogram will be sent when regulations are changed to permit women.

Cordially yours,

A. G. Fletcher

Tentative List of Group Three sent at the suggestion of Foreign Affairs Department
(for return to Korea)

As sent in by Dr. Archibald G. Fletcher on August 24, 1946

Miss Edna Lawrence - - - - -	Presbyterian Hospital, Taiku
Miss Edith Myers - - - - -	" " "
DoWitt S. Low, M.D. - - - - -	" " "
Mrs. F. S. Miller - - - - -	Chungju
Miss Olga C. Johnson - - - - -	"
Rev. E. Otto DeCamp - - - - -	"
Rev. Charles L. Phillips - - - - -	"
Rev. Joe B. Livesay - - - - -	Andong
Rev. Harry J. Hill - - - - -	Taiku
Rev. Archibald Campbell - - - - -	"

Evangelistic missionaries may be assigned to any station, or transferred from one station to another, so long as the housing accommodations are kept in mind. Medical missionaries would not have this privilege, unless other hospitals are opened. Some in the South may be opened before long. We may be cooperating in Severance, and the 38th degree barrier may be removed, permitting the return to hospitals in the North.

Robert
Rogers
McC.
Kenneth
Smith

The Presbyterian Board of Foreign Missions

Mrs. H. H. Underwood
Office of Military Government
USAMGIK APO 235
c/o FM San Francisco, Calif.

Seoul, Korea
August 30, 1946

Dear Friends:

I have waited two months to get a clear picture before writing you. Inflation, lack of transportation and materials are always in the foreground. Severe floods have brought added distress. Gradually roads are being repaired; promised shipments of wire, trucks, railroad equipment, gasoline, fertilizer, clothing, bring hope of early relief. Americans and Koreans are working together until I swell with pride in Korea and in the United States.

People and country are depleted beyond belief, yet hope and ambition are alive and working. Schools have stretched their capacity by 50% to 200%; still only a small portion of qualified candidates can be admitted. Three thousand paid for entrance examination at the Chosen Christian University where three hundred is the maximum matriculation. They bring the enrollment to 1200, three times normal numbers. Daily Vacation Bible Schools have taught the four "R's"--Reading, 'Riting, 'Rithmetic and Religion--to thousands of illiterate children. Daybreak prayer meetings close to let worshipers go to work at 6:00. Churches are filled. At South Gate every bench was filled and eager listeners crowded outside the windows; West Gate is doubling the present size just to hold the increased congregation. Rural churches also thrive.

Poverty is everywhere. In Seoul, Refugee Camps and Public Eating Places let no one starve or go without shelter. Cholera has been bad in the country but travel will soon be permitted and refugee families will scatter to their home towns. There the scene changes but not the need for help. A striking example is White Stone (Pak Suk Ni), twenty miles from Seoul. The poverty stricken farm village has cared for seventy families from Manchuria. Grown men and women as well as children are without clothing. There is not an unused skirt, jacket or even rag in the village, yet all have been fed and sheltered. Our Mission Houses each have a hundred refugees within their bulging walls.

Christian resources have rallied to meet the crisis. The Rev. Whang Chai Kyung (C. K. Whang) has a hostel for Presbyterian youth on Nam San. The Y.W.C.A. has opened a large Student Hostel for girls and have classes in English, cooking, sewing with singing and Bible study for all. Mrs. Helen Chey, President of the W.C.T.U., is struggling with a hostel and workshop for women refugees. Of course practically all relief agencies--city, rural, provincial, national--are in charge of Christian men and women. Three new city churches have been organized by and for Christians from the north.

Change is everywhere, and again the Underwoods are on the move. Rev. James H. takes Ethel and John Foster, born July 20th, to Hancock, New York, where he is pastor of the Presbyterian Church. Grace enters Hood College, Frederick, Maryland. Rev. John T. leaves his Brooklyn Assistant-Pastorate to study Korean under the Presbyterian Board, probably at Yale. Joan brings Horace Horton II out to Horace Grant and all of us in Seoul. They will live in their old home, the Miller House. We are all addressed, "USAMGIK, APO 235, c/o FM, San Francisco, Calif." Horace Grant is director

of higher Education; Sgt. T-3 Richard F. 35999308, Department of Internal Security (Coast Guard and National Defense); Horace Horton, Office of the Military Governor.

Universities open September 5th. I will teach in Ewha and in Chosen Christian University, also give assistance in church and social work. Every one is working beyond the safety zone. Dr. A. L. Becker is loaned to organize and open a University at Pusan. Dr. Billings does the office and leg work of allocating relief. General Hodge wants missionaries for constructive work, and takes them. Koreans beg constantly for men and women missionaries to please, please come to help and comfort. Hope deferred too long may easily turn into resentment. The red tape and inertia in Washington breeds despair out here. We hear of men on the way and Generals Hodge and Lerch both say that women will be coming soon.

Many have asked for a list of most needed things. The following list has nothing on it but the basic common essentials for individual use. I would love to see Severance Hospital once more a model, well equipped with blankets, sheets, towels, dressings, with curtains at the windows and lamps at the heads of the beds.

Basic needs of Korean homes--September 1946: Clothing, underclothes, shoes, socks, stockings--especially small sizes. Thread, needles, plain buttons, narrow elastic, safety pins. Yarn, knitting needles; crochet cotton, crochet hooks. Paper, envelopes, pencils, notebooks, crayons. Salt, pepper, sugar, Barley, rice, wheat meal, corn, oat meal. Laundry and toilet soap. More laundry soap. Then some more. Towels, dish cloths, wash cloths, blankets. Asperin, quinine, bandaid, Whitfields ointment, (santalin and calomel salts).

There is now opportunity to send direct aid to anyone in Korea. The ruling is that letters and postal cards may be sent, but no money orders, registered letters or special delivery. Packages may be sent, but under a number of limitations. The weight must not exceed eleven pounds. The address must be complete, including if possible street, town, county and province, and the addressee's name in both English and native characters. It must be understood that non-deliverable packages will not be returned to the sender, but given to some local authorized relief body for distribution. Contents must be itemized on a tag and must include only genuine relief articles (non-perishable foods, medicine, clothing, etc.). Packages must be clearly marked as GIFTS and RELIEF or CHARITY. The packages will be subject to regular export-import rulings (duty, etc.). Packages may not be insured. The postage is fourteen cents ($\frac{11}{4}$) a pound. The Methodists have established a mailing list at 150 Fifth Ave., New York 10, N. Y., and I will gladly furnish names and addresses. Most of our Koreans do not know English so put in an addressed envelope if you wish to hear when the gift is received.

Almost daily we meet some "friend of a friend" here in Seoul. It keeps you very near, so please tell your friends to look us up and send us their full addresses. We all love to know them.

Dick, Horace Grant and Horace Horton join me in sending greetings to you all.

Sincerely,

Ethel Underwood

October 15, 1946

COPY OF A LETTER FROM DR. KIM, KWAN SIK

89 2-Chung-Mok, Suh Taimun Chung,
Seoul, Korea
August 31, 1946

Dear Mr. Cross:

Since I am the adviser of the present interdenominational Church organization in Korea, which we hope will grow into the Korea National Christian Council, and since I am also the General Secretary of the Presbyterian Church in Korea, I am writing to you at the request of the Executives of these two bodies.

During the wartime our Christians were under severe persecution by the Japanese government, while they tried to enforce Japanese nationalism through the Shinto shrines. At the same time they felt that Christians were a great obstacle to their program, the aim of what they called Greater East Asian war. This aim was to clear off American and British powers from Asia. First they suspected Christians as being spies for their enemies. So they started to persecute Christians in every way. They provided spies in every church to get reports on preaching, hymns and prayers, and interfered in every case. They prevented Sunday Schools and use of the Old Testament and teaching of second coming and judgment. They did not give freedom of Sunday observance. They closed more than three hundred churches and dismissed three entire denominations, such as Baptist and Holiness and Seventh Day Adventist. They put more than three thousand Christians in different prisons without reason. More than fifty people were made martyrs in prisons.

When they felt the fear of the war ending, they laid two plans. First, they changed their policy and tried to show a friendly attitude to the Christians. They offered to help to make a united Church. In July, 1945, they granted freedom of worship and Bible teaching. But at the same time they planned to massacre three thousand Christian leaders in different places on August 17th, 1945. The evidences of this fact were found through Japanese and Korean police who had charge of that work.

After liberation, on August 15th, 1945, our church had to reorganize, according to our own will. Therefore we called a conference by asking one pastor and one layman from every church of South Korea to come to meet in Chongdong Church, Seoul, on November 15th, 1945, and there we decided to organize the United Church of South Korea. But under the circumstances of the time, when we had the General Conference of the United Church of South Korea, in May, 1946, there we decided to allow both Presbyterians and Methodists to go back to their own denominations, and meantime let the united organization remain as the organ for the united work, and had in view to form a National Christian Council in the near future.

Now we are very glad to welcome our missionary friends who start to come back to Korea, and join with us to work, while we feel that the harvests are white but laborers are few.

When the Presbyterian General Assembly was reorganized in South Korea, there we decided to send fraternal delegates to America in order to bring our greetings to

the Churches in North America, and make report of our church work, and present the plans for cooperation with the Foreign Missions Conference of North America and the International Missionary Council, in rebuilding our Christian Church.

We are facing a new chance for Christian preaching to our nation, and at the same time we feel a very heavy burden to rebuild both Church and State in spite of the growing difficulty of communistic propaganda which is widespread among our people.

We have hopes of forming a National Christian Council for Korea, of re-opening former communications with the Foreign Missions Conference of North America and with the International Missionary Council.

As to our proposed interdenominational goodwill mission to North America, we would like to know your opinion and to have your good advice as to the best time for such a visit, and the length of the visit, and what you think the delegation might best do. We hope it might be possible to make this visit soon, as Korea has been newly liberated, and we are anxious to resume international relationships through Christian channels.

Ordinary mail service is now open to Korea, so you may write to me to the address given above, and it will reach me. Our Union organization will be discussing this matter further this fall, and your reply will be a great help to us in our decisions.

We pray that God will guide us all in the work of His Kingdom.

Robert
Rogge ✓
Mac.
Kenneth
Inglis.

LETTER FROM DR. ARCHIBALD G. FLETCHER

Headquarters USAMGIK
Chaplain's Office
A.P.O. #235
c/o Postmaster
San Francisco, California
September 2, 1946

Dear Dr. Reischauer:

A report on certain business matters will probably be made later in the week, but at this time I wish to give a brief account of Christian activities in the Church of Korea. I hope that this information may be passed on to the International Missionary Council and others who would be interested.

The THREE MILLION FOR CHRIST MOVEMENT started off with flying colors yesterday, Sunday, September 1. The missionaries were invited to the South Gate Church for a welcome service at 2 P. M. At the appointed time we drove up the lane to the Church yard but entrance was difficult due to the presence of crowds of people and several vehicles. This was a surprise, the explanation of which was soon revealed in the captions on placards and banners. Most of the banners displayed the cross very prominently. A Bible woman was draped in a long white veil, which floated in the breeze, revealing a life-size red cross. Bible verses and the phrase "THREE MILLION FOR CHRIST" were written on placards and fastened to the vehicles. One motor cycle, an automobile, and three trucks composed the procession. The latter were occupied by the band, a chorus, and a group of volunteer evangelistic workers. As the band played the familiar refrain, "Onward Christian Soldiers," the cavalcade departed. They left amidst choirs and prayers of hundreds of earnest Christians. It was a thrilling sight, one not soon to be forgotten.

A WELCOME TO MISSIONARIES - Entering the Church we found it full of people and soon discovered the primary purpose of the meeting to be that of organizing the Three Million Revival Movement. The principal speaker proved to be one of the political leaders, Mr. Kim Koo. You will remember that during the war Mr. Kim carried on his activities for Korea from China. His mother, as an earnest Christian, greatly influenced his life. To her, credit was given for his career and for the generous financial contribution made towards the revival movement. In Korean three million is written as "Sam Paik Man" which means "Three Hundred Ten Thousands." Mr. Kim suggested that, as one interested in the formation of a new Korea, the Three Hundred Ten Thousands should be Three Thousand Ten Thousands or, in our terminology, Thirty Million - the total population of Korea. An opportunity was given for those present to make pledges for the support of the movement, and it met with a very liberal response. The names of officers were approved as presented by the nominating committee. Congratulatory speeches were offered and this part of the program came to a close.

The chairman announced the next part of the program, and a speaker came forth to welcome the missionaries who had returned from America. It so happened that the pastor chosen to address us was an old friend which was fortunate as I had been commissioned to make the reply. After expressing deep gratitude for our return in time to participate in the forward movement of the Church, he made mention of the eternal values which we share in common and the Christian characteristics in which we are alike, as being all made of one blood. Becoming facetious, he spoke of superficial differences, especially in our appearance. In this respect attention was directed to the eyes, and mention made of the fact that in the American face the eyes seem to protrude or come out, while in the Korean they seem to go in. This was a polite com-

parison which I took the liberty of correcting by reminding them that the most frequent phrase to reach my ears, as I passed Korean children, was: "Look at the nose" - "Look at the nose". My pastor friend also made the statement that this was the first time the missionaries had come to "Tai Han Kook" which means the big country, or Korea. However as I had arrived in 1909, I had been there for one year before Korea become Chosen.

THE CHRISTIAN LEADERS' RETREAT is planned for the first week of October in Chungju. It is being organized by the officers of the Southern Presbyterian General Assembly. In the opinion of the officers, it is fitting and highly desirable that the leaders first receive cleansing and a blessing before attempting to be channels through which similar blessings may be poured out upon the Church. In other words, revive the leaders, then the Church, and then in a country-wide evangelistic campaign reach out for a rich harvest of new converts.

A limited number of pastors and Christian leaders felt that the urgency of the situation created by war psychology and practices which tended to deprave the mind of the people, demanded an immediate and extensive evangelistic movement. The new religious freedom which came with liberation also inspired them to renewed activity. The first impression is likely to be that of division or, at least, lack of cooperation among the Presbyterian Christian forces. Fortunately, however, that does not seem to be true. The officers of the Southern Presbyterian General Assembly have given their blessing to the promoters of the THREE MILLION MOVEMENT, so we can hope and pray for the success of both of these evangelistic efforts.